Boston Celebrates Pride!

Controversy Over Duke Protest

San Francisco AIDS Vigil Continues

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GayCommunityNews

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Mixed rally reviews from pride-goers

Boston Lesbian/Gay Pride March Draws 34,000

By Kim Westheimer

BOSTON — Moving in time to the lesbian and gay Freedom Trail band and the revvings of dykes on bikes, over 30,000 people took to the streets here, June 14, to celebrate lesbian and gay pride.

The march, which followed the traditional route through downtown, sported banners, balloons and floats from over 300 organizations, including Black and White Men Together, Lesbian and Gay Pagans, The Gay and Lesbian Defense Committee, Gay Police Officers, The Reproductive Rights National Network, Parents and Friends of Gays, Sober Dykes and numerous neighborhood gay and lesbian alliances. Abundantly scattered throughout the crowd were "Foster Equality" signs, proclaiming opposition to the state's year-old policy which virtually prohibits lesbians and gay men from becoming foster parents. Marchers stopped at the State House to plaster "Foster Equality" stickers on the front gate of the building. (See related story, this page.)

The hour-and-one-half-long trek ended on the Boston Common where, as lesbian humorist Kate Clinton noted, the march was transformed into "queers across the common." ("We want those 'Homo-less' people to come out of the closet," said Clinton, humming the theme song of Hands Across America.)

Comedy seemed the order of the day, not just for Clinton, but also for other entertainers and emcees Vito Russo and Jan Oxenburg. Introducing Elaine Noble, former Massachusetts state representative and one of the first openly lesbian or gay elected officials in the U.S., Russo quipped, "I've known and loved this woman since [the days] Rita Mae Brown was a lesbian." Tom Wilson Weinberg and cast members from his show "Ten Percent Review" also drew laughs with a performance of "The Gay Name Game:" "James Baldwin, James Dean, Billie Jean...Katherine Hepburn, but she doesn't know it. The Girlillas performed the theme song from the soon-to-be-aired lesbian soap opera, "Two in 20 (cause one in ten just ain't enough.)"

Politics of Exclusion

In a much more serious vein, a number of speakers in the lengthy afternoon line-up addressed ways in which the "lesbian and gay community" is painfully exclusive. Black activist John Bush, the only person of color to speak at the rally, criticized gay bars that keep out Black men, women and fat people, often by demanding several pieces of identification from those they wish to exclude. He urged Boston to follow Atlanta's example of instituting a law which would prevent bars from asking anyone for more than one piece of identification.

Anni Waterflow, a member of a support group for disabled lesbians, spoke of the myths about disabled people that are perpetuated by lesbian, gay and straight able-bodied people. "We are not asexual, despite stereotypes and rude questions about our genitals," said Waterflow. "I was told if I was a good girl and worked hard I would have a happy ending to my story," she added. "If something goes wrong, the not-so-subtle implication is that it's our own fault. Bull shit! We don't have that much control [over our bodies]."

Judith Stein, of Boston-Area Fat Liberation spoke of the multitude of lies about fat which are as prevalent in the lesbian and gay community as in the straight world. (See p. 5 for complete text of Stein's speech.)

Electoral Politics

Electoral politics were well represented on and off the podium. In the crowd, Black activist Mel King and George Bachrach, candidates for the Eighth District Congressional seat, and Joann Shotwell, candidate for state District Attorney, shook many hands. Ann Maguire, lesbian and gay community liaison to Boston's Mayor Flynn, spoke briefly at the rally. Clowns colorfully proclaiming their support for openly gay state senate candidate Kevin McFadden paraded throughout the day.

Warmly received on stage, McFadden described marching with 200,000 people as an openly gay candidate in the Dorchester, Mass. parade three weeks prior to the Lesbian/Gay Pride march. The only case of gay baiting, he said, was when one man yelled "Homos go home." McFadden told the crowd he countered, "We

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Nancy Wechsler

Sticking it to the wall, Boston Gay/Lesbian Pride '86.

Pledge to stay until demands are met

S.F. AIDS Vigilers Stand Firm in 8th Month

By Marcos Bisticas-Cocoves

SAN FRANCISCO — In an act of protest, people with AIDS and AIDS Related Complex (ARC) have been chained to the Federal Building in the United Nations Plaza for over 33 weeks.

The people, members of the "ARC/AIDS Vigil," began their protest last October 27 as part of the Mobilization Against AIDS National Day of Accounting. The Mobilization action included an all-night vigil at the Federal Building. People with AIDS and people with ARC decided that one night was not enough, and have been there around-the-clock ever since.

The vigilers have decided to stay until their "four appeals" are addressed by the federal government. Those appeals are: that the federal government allocate the equivalent of one hour's worth of its spending — about $500 million — on research for a cure for AIDS, that the Food and Drug Administration (FDA) approve the use of experimental drugs currently being used in other countries, that government officials speak out against AIDS panic and discrimination and provide public education about the disease, and that ARC be recognized as a serious disease by both the Social Security Administration and the Centers for Disease Control (CDC).

— filed from Boston

Rink

Vigil site at six-month anniversary.

Rink

Vigilers at U.N. Plaza.

Clash on Pride Day Action

By Kim Westheimer

BOSTON — A heated dispute continues here between the Gay and Lesbian Defense Committee (GLDC) and the 1986 Pride Committee over a GLDC demonstration during the June 14 Pride march.

GLDC's plan was to have marchers place "Foster Equality" stickers on the State House fence. "Foster Equality" has become a slogan in the fight against Massachusetts' foster care policy which discriminates against lesbians, gay men, single-parent households, and women who work outside the home.

According to Pride Committee member Matthew Hayes, the committee's response when GLDC members first proposed the action was "We can't sanction this, [but] what we don't know, we can't control." In other words, said Hayes, the message was "Do what you want to do, but don't get us involved."

The Pride Committee was apparently willing to ignore GLDC's plans until an article asking the marchers to join in the action was published in *Bay Windows* the week before the Pride march. The article was written by GLDC member Sarah Holmes.

The article, said Hayes, forced the Pride Committee to take steps to prevent the action. The committee felt this was necessary because the action could endanger the Lesbian/Gay Pride parade permit for 1987. In addition, said Hayes, the Committee feared that the action would "bring a line of policemen along [the street by the State House] putting a damper on people in the parade."

According to Holmes, a member of the Pride Committee threatened GLDC, saying the group's scheduled speaker at Pride would be barred from the stage if the action wasn't called off. Hayes denies such a threat was made.

Holmes said GLDC was unwilling to give up their plans for the action because "to most of the world, [Pride] is the most prominent activity of the gay community. For that to have happened [without] a confrontation [around] Dukakis' stand on foster care would have convinced people that resistance [to the foster care policy] had died in the community."

After two meetings, one between GLDC and the Pride Committee and one between the two parties and the Capitol Police, a compromise was agreed upon. The action could take place if stickers were placed on a drop cloth draped over the wall at the State House.

During the march, the majority of participants placed stickers on the drop cloth. Some marchers consciously placed the stickers on the cement wall, as GLDC members with bull horns chanted "Stick it to the Duke, Stick it to the stone wall." Pride Committee members attempted to stop the stickers from reaching the wall by positioning a pride banner across the wall uncovered by the drop cloth.

Capitol Police Chief Daniel Skelly who was involved in the negotiations with GLDC and the Pride Committee, told

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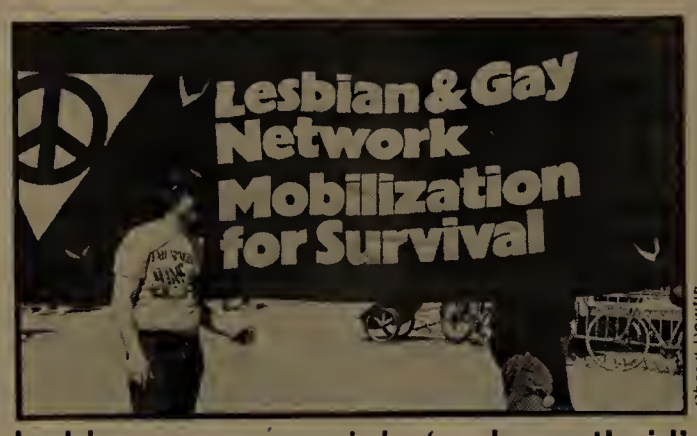
News Notes

private eyes were watching you

BOSTON — Employees from local television stations weren't the only people filming Lesbian/Gay Pride here on June 14. A member of the capitol police force was spotted videotaping the entire march. Chief of Capitol Police, Daniel Skelly, assured *GCN* that the film was only for training purposes. "It's to better educate people about working with a crowd that size," insisted Skelly.

— Kim Westheimer



Cheryl Dowtin

lesbians, gay men join 'end apartheid' march

NEW YORK — Ten years ago in the township of Soweto, over 1,000 South Africans, including hundreds of students, were killed for attempting to fight the apartheid system. On Saturday, June 14, numerous lesbian and gay contingents joined an "End Apartheid" march and rally here to commemorate that sacrifice and to demand an end to U.S. economic support of South Africa's regime.

Setting out in two groups, marchers merged at 95,000-strong en route and proceeded up Fifth Avenue and to the Great Lawn in Central Park for an all-day rally. Although enthusiasm was high among participants, there was no conflict between demonstrators and police who appeared for a full-scale riot.

Speakers included Alfred Nzo, the Secretary General of the African National Congress, anti-intervention activist Judy Mowat and the Reverend Jesse Jackson. Only two women spoke, and despite the large number of lesbians and gay men present, there were no lesbian or gay speakers.

Performances included music by rock singer Little Steven, members of the Sun City Video Project and some impromptu reggae. Other artistic contributions came from the visual artist who designed this year's New York Gay/Lesbian Pride T-shirts, Keith Haring. Haring gave away thousands of posters and buttons of his "Free South Africa" graphic which pictures a large Black figure freeing itself from the rope held by a small white figure.

When asked why lesbians and gay men participated in the march/rally and other anti-apartheid efforts, members of a lesbian/gay anti-U.S. intervention group told *GCN,* lesbians and gay men are learning there is power in numbers and to support other people's agitation for freedom is to support ourselves. One lesbian said "If we can overturn our own separatist instincts and unite in the common cause to free all people, then we would be a movement our government could not stop."

— Cheryl Dowtin

pink youthquake from oslo to dallas

OSLO, Norway — The Third International Gay Youth Congress will be held here August 3-10. Titled "Pink Youthquake," the congress is sponsored by the Internatonal Gay Youth Information Pool and the Youth Group of the Norwegian Association for Gay and Lesbian Liberation.

Topics for discussion include having children; making families; bisexuality; gays and religion; sexual harassment; and internatonal cooperation.

Delegates and observers must register by July 1. Contact Pink Youthquake, IGYIP, P.O. Box 1305, Vika, N-0112, Oslo 1, Norway.

* * *

DALLAS — The weekend following Youthquake, the National Gay Alliance for Young Adults will hold its first gay youth conference here. Workshop topics for August 16 and 17 include development of gay youth groups; meeting people; health and comunications.

The registration fee for the conference is $20 for members, $30 for non-members, $25/35 after July 1.

Hotel accommodations are available for one to four persons per room. Prices vary to a maximum of $70 for two nights.

The annual meetings of the members will also be held during the conference.

For more information, write National Gay Youth Conference, c/o NGAYA, P.O. Box 190426, Dallas, TX 75219-0426.

— Stephanie Poggi

national minority aids council

WASHINGTON, DC — A National Minority AIDS Council was formally established here, June 10, at the conclusion of a two-day meeting on people of color and AIDS sponsored by the National Institute of Mental Health and the National Lesbian and Gay Health Foundation.

According to Black gay Reverend Carl Beam, a member of the new council and director of the Minority AIDS Project in Los Angeles, the council will serve as a vehicle to "express and address the needs" of people of color with AIDS. Beam stated that despite the "millions of dollars generated to deal with AIDS," most people of color still lack information about the illness. He added that while AIDS continues to be perceived as a "white gay disease," it is disproportionately hitting communities of color. Not only are gay men of color disproportionately affected, but 75-80 percent of women with AIDS are of color and 60 percent of infants with AIDS are Black.

Craig Harris, coordinator of the upcoming national conference, "AIDS in the Black Community," to be held in D.C. July 18, also commented on the high numbers of women and children of color with AIDS. He said, "Gay people of color are as concerned about the children and [heterosexual] women who have AIDS as they are about the gay people" who have the disease.

Harris said it would be the work of the council to undertake coalition-building between communities of color, national organizations such as the National Coalition of Black Lesbians and Gays, local gay organizations and local groups of people of color, government agencies and health workers of color. He added that networking will help groups to share information about existing programs and to expand services.

Beam said the council also intends to produce "culturally sensitive" material to reach communities of color and to lobby that funds for AIDS education go to "people who know what the issues are [in our communities.]"

— Stephanie Poggi

seminar for people with aids

BOSTON — The Boston Actors Institute is sponsoring a weekend seminar, June 27-29, designed to encourage "self-health, self-esteem and self-expression" for people diagnosed as having AIDS or ARC, and their families, friends and supporters.

The AIDS seminar, titled The Mastery of Self-expression, will be facilitated by Sally Fisher, co-director of the Actors Institute in New York City. Fisher led the first such seminar in the country last January and since then, it has developed into a six-month long international tour of more than ten major cities.

The Mastery is not intended to be an alternative to medical care, nor is it meant to imply a cure for any illness. It is structured to initiate the process of well-being and personal growth in a safe and supportive environment through visualizations, aerobics, stage presentation, and techniques to release anger, love, need and fear.

The Boston Actors Institute has been offering similar workshops since 1979. These workshops were originally for actors, but in recent years its participants have ranged from broadway performers to computer programmers and secretaries.

The cost of the AIDS seminar is based on a sliding scale and total scholarships are available. For more information please contact Barbara Stellas or Miriam Zoll (617) 267-5900.

— Stephanie Poggi

forum on effects of charlie howard's murder

BANGOR, ME — Downeast Gay and Lesbian Organization, a program of the Unitarian Church of Bangor, has announced a forum on "The State of Gay and Lesbian Life in Bangor and the Long-Term Effects of Charlie Howard's Death" for the eve of the annual observance of the July, 1984 murder.

The panel is scheduled for 7:30 p.m. Sat., July 5 at the church, at the corner of Main and Union Sts. in Bangor. Howard, who attended the church, was chased down and thrown to his death in the Kenduskeag stream in downtown Bangor by three youths who assaulted him because he was gay.

A memorial service for Howard, now an annual event at the church, will be held at 10:30 a.m. Sun., July 6. Rev. Dr. F. Jay Deacon will preach. The congregation will be invited to share memories and reflections about the event. The service is followed at noon by a walk to the site of the murder and a rally in Davenport Park, sponsored by the Bangor Area Gay-Lesbian-Straight Coalition.

Stephanie Poggi

curing the common coldness of racism and homophobia

NEW YORK — The Sixth Annual Convention of the National Association of Black and White Men Together will be held here June 28 to July 5. Hosted by Men of All Colors Together (MACT) with the theme "Acknowledging Our History / Taking Responsibility for Our Lives," the week-long event features a broad range of workshops, an impressive array of speakers, and films, performance pieces, gospel music and new wave dancing.

Among the highlights are speeches from Black feminist activist and author Barbara Smith, gay civil rights leader Bayard Rustin, co-founder of the Lesbian Herstory Archives Joan Nestle, and lesbian writer and activist Amber Hollibaugh.

Entertainment and cultural presentations will be offered by Richard Fung, with a screening of his new documentary on gay Asians "Orientations;" music from the Lavender Light gay/lesbian people of color gospel choir; Xotika, a gay dance band featuring Assoto Saint and Jan Holmgren; Kuumba Caravan, a women's percussion workshop; and Hoodoo Revelations, a performance of an excerpt from John S. Patterson's one-man show, "A Conjure of Black Prose and Poetry."

There's more. Workshops include sessions entitled, "Interracial Couples: Common Experiences and Problems," "Puerto Ricans: Not Black or White," "The Women in Your Life: Relationships between Gay Men and Women," as well as sessions on AIDS, sessions on substance abuse, gays and Cuba, gays and spirituality, and gay prisoners.

Convention registration costs $75 for the week, and includes a banquet, boatride, garden party buffet, performance evening, all workshops, speakers and other convention sessions. Mail check or money order to Convention '86, c/o Charles Brack, 238 Adelphi St., Brooklyn, NY 11205. Include your name, address, and phone number.

Some accommodations are avallable at Columbia U. at $200 for the week and at the Union Theological Seminary, the site of the Convention, at 122nd St. and Broadway, Manhattan. Rooms at the seminary cost $160/week for a single, $29/night; $250/week for a double ($125/person); $43/night for a double ($21.50/person).

For more information, call Convention '86 Co-Chairs Mitchell Karp (212) 222-9794 or James Credle (201) 481-2876.

— Stephanie Poggi

streetwize in sydney

SYDNEY, Australia — The Redfern and Marrickville Community Legal Centres have issued a comic book in the Streetwize series that deals with sexual health issues for young people.

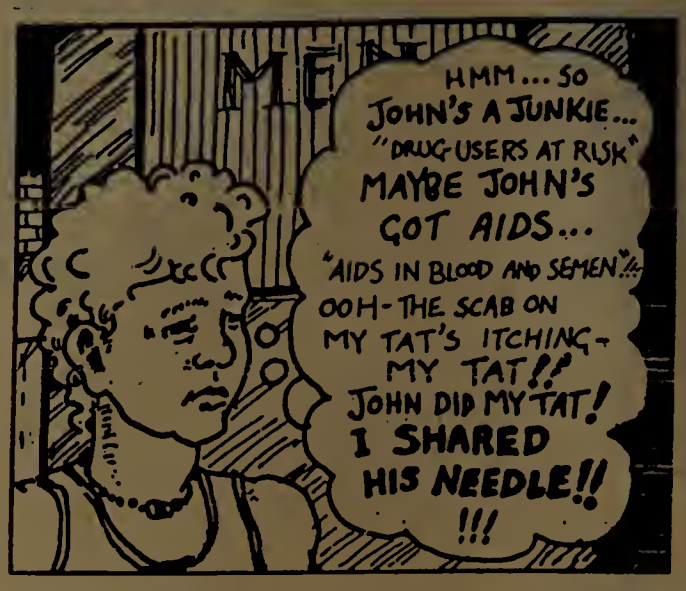
This latest publication includes half a dozen comic-style strips covering how to avoid STDs and get treatment, the transmission of AIDS and AIDS prevention — as well as coping with getting your period for the first time and the use of tampons.

Streetwize lesbian cartoon artist Prue Borthwick said the ideas for the comics come from young people and youth workers who also comment on the comic drafts before artwork is produced.

Intended to be humorous and down-to-earth, Streetwize hopes to provide easy access to information without the usual requisite dose of moralizing.

Below is one of the illustrations by Borthwick for Streetwize No. 7.

— Kendall Lovett


ME
HMM... SO JOHN'S A JUNKIE...
"DRUG-USERS AT RISK"
MAYBE JOHN'S GOT AIDS...
"AIDS IN BLOOD AND SEMEN"
OOH - THE SCAB ON MY TAT'S ITCHING - MY TAT!!
JOHN DID MY TAT! I SHARED HIS NEEDLE!!
!!!

south shore gay/lesbian alliance

BRIDGEWATER, MA — The South Shore Gay and Lesbian Alliance extends a warm welcome to men and women of any age who are interested in joining a social support group. The group meets every Wednesday night here and organizes group outings, potluck suppers, seasonal parties, trips, games and general discussions.

For further information, call (617) 293-5183, write S.S.G.L.A. P.O. Box 712, Bridgewater, MA 02324, or join the group any Wednesday night.

— Stephanie Poggi

this week's news notes compiled by stephanie poggi

NAMBLA Fights Exclusion from L.A. Pride

By Marcos Bisticas-Cocoves

LOS ANGELES — For the second year in a row, the North American Man/Boy Love Association (NAMBLA) has been barred from marching in the gay and lesbian pride parade here, scheduled this year for June 22. The group may fight its exclusion in court.

NAMBLA's participation in L.A Pride has been at issue for a number of years. The group first marched under its own banner in 1983 with a contingent organized by the gay and lesbian caucus of the Committee in Solidarity with the People of El Salvador (CISPES).

In 1984, Christopher Street West (CSW), the parade's organizers, again approved CISPES' application to march. But when CISPES invited NAMBLA to join their group with a NAMBLA banner, CSW made an attempt to prevent unregistered marchers from displaying banners. David Watson, a NAMBLA spokes-person, said that the banner prohibition was aimed at NAMBLA, and that when the group failed to comply, CSW had the CISPES/NAMBLA contingent surrounded by police. Eventually a compromise was worked out that allowed NAMBLA to march. However, CSW's understanding of that agreement was that NAMBLA would march without its banner. NAMBLA's understanding was that it could march with its banner, which the group proceeded to do.

By 1985, the gay and lesbian caucus of CISPES had folded. NAMBLA applied to participate in the parade on its own, and was turned down by CSW. In a letter to NAMBLA, Tracy Jordon, a lawyer for the organizers, wrote that the application was denied because intergenerational sex is not a gay issue and NAMBLA is not a gay group. NAMBLA is a group composed primarily of gay men who advocate consensual sex between adults and minors, and who focus on male-male relations.

This year, NAMBLA's application to participate was denied by a unanimous vote of CSW's Board of Directors. On behalf of CSW, Attorney Jordon once again wrote the group, outlining the reasons for denial. Asserting NAMBLA's participation in the 1983 and 1984 marches was "not legitimate," the letter stated, "In recent months, you have given press releases to local news media which have contained false information regarding your past participation in the parade. This information has led the public to believe that your entry into past parades was with the consent of CSW, and has shown CSW in a false light to the public. These attempts by you to damage the good name of CSW are certainly not conducive to permitting you to march in the parade." Further still, CSW argued that, "the gay and lesbian community as a whole does not condone the purpose or the ideals of your organization, nor does it desire your presence in the parade"

NAMBLA banner carrier Scott O'Hara in San Francisco's 1985 Pride march.

Finally, "it is the belief of CSW that your inclusion in the parade is not in the best interest of the gay and lesbian community. If the gay and lesbian community is to retain the good standing CSW has helped to develop over these years, it cannot permit entrance into the parade to an organization which advocates the propriety of sexual relations between adults and children."

Responding to these charges, Watson stated that if CSW had any issue with NAMBLA marching in the past, it should have taken that up with CISPES at the time; that "the idea that we have to speak approvingly of CSW to march is patently absurd;" that the gay and lesbian community is far from unanimous regarding man/boy love, and even if it were, political unpopularity is no reason, especially among gay men and lesbians, to exclude a group from

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GLDC, Pride Clash

Continued from page 1

GCN he thought the action worked well. "A couple of hundred stickers hit the wall, [but] we're basically pleased with the way it went."

Those couple of hundred stickers continue to be a major source of contention between GLDC and the Pride Committee, with the latter complaining that GLDC members failed to abide by the terms of the compromise. "I feel we were backstabbed by GLDC," said Hayes, adding "A large number of people didn't know [that by placing the stickers on the wall] they were committing an arrestable offense."

"To say we were endangering someone is really naive," said GLDC member Nancy Wechsler. "The cops knew it was no big deal." Wechsler and Holmes also expressed dismay that Pride Committee members took it upon themselves to patrol the State House fence with more vigor than the police. Wechsler said, "One of the Pride Committee members verbally and physically tried to prevent me from putting the stickers on the cement wall. I asked him, 'How does it feel to be a cop?'"

The Pride Committe and GLDC are planning to meet to discuss the action.

Boston Pride March

Continued from page 1

are home."

Much less well received was openly gay Republican Town Clerk and Tax Collector for the town of Lunenburg, Mass., Bob Ebersole. (Earlier in the day Oxenburg had announced, "Being a gay Republican is like being a celibate prostitute — it just doesn't work.") Admonishing the pride-goers who hissed at him, Ebersole noted that last year the Democratic controlled legislature defeated the gay rights bill and that a Democratic governor is responsible for the state's discriminatory foster care policy. "Is the Democratic party on our side?" asked Ebersole. "No, it's on its own side." "Until recently the Republican party could write off lesbians and gay men as leftists," continued Ebersole. "Now that Republicans are coming out they can no more avoid our issues." Drawing more hissing from listeners, Ebersole added that a strong U.S. "defense" was one of his priorities.

Focusing on the state's foster care policy, openly gay Boston City Councillor David Scondras urged the crowd to refrain from voting for Governor Dukakis in the 1986 election. "Send him a post card and tell him until he changes his mind on foster care, you won't send him money [or give him time, or vote for him,]" said Scondras.

Also asking the crowd to "stick it to the Duke" was Gay and Lesbian Defense Committee (GLDC) member Sue Hyde. GLDC was formed approximately a year ago to fight the state's heterosexist foster care policy. "Like any common queer basher, Dukakis attacked us because he thought we wouldn't fight back," said Hyde. On the contrary, she said, the community has been "enraged and energized" by the foster care issue.

Hyde criticized organizations which have recently featured Dukakis at their events, in particular the Boston AIDS Action Committee and the Coalition for Choice, a group fighting an anti-abortion measure on the state's ballot last fall. "He [Dukakis] shouln't be welcomed at events that are for us, by us and about us," insisted Hyde.

Debbie Rich

Pride Committee members ready lead banner for parade.

AIDS

Speaker John Pascarelli, a person with AIDS, was arrested at Stonewall during the 1969 revolt. AIDS, said Pascarelli, is the "Stonewall of today." Pascarelli orchestrated the letting go of hundreds of AIDS Action Committee green balloons, inscribed with the slogan "To life." The balloons, he said, "symbolize people we have had to let go of because of AIDS [and] our process of letting go and letting our loved ones know we set them free."

Elaine Noble called AIDS one of the "greatest challenges ever faced by a group of individuals." The "strength of character" with which gay men and lesbians have met this crisis, said Noble, will be a "model for generations to come." The straight world learning from lesbians and gay men is not a new phenomena, she said. "It is us who are on the cutting edge...Who teach people how to dance, dress, how to do other things — but they won't admit it, and in a very deep way, how to love."

Reactions to the Day

Common reactions to Pride 1986 from participants included appreciation for the presence of speakers from the lesbian disabled and fat liberation community, pleasure in the sunny day, and amazement at the Pride Committee's low budget (under $3,000.) Criticism was directed primarily at the lack of people of color chosen to speak, the lack of prominence given to local, grassroots organizing work, the long duration of the rally, and what was perceived as low energy among the marchers.

Commenting on the poor representation of people of color in the day's proceedings, activist Jennifer Abot said, "I hope that next year there will be more ethnic diversity on stage and at the rally." While Abot expressed her appreciation to the Pride Committee for working to "make the day possible," she added, "I hope that more people from the community will jump in and help to begin shaping the event for next year early enough to make the event memorable and spectacular and representative of all of us."

Black lesbian activist Kate Rushin also commented on the lack of Third World speakers apart from Black activist John Bush, saying "I would have been interested in hearing someone from the Asian community or the Native American community." Rushin also suggested the march could be improved by establishing a "common focus" for all participants at the beginning. She recommended a "brief opening ceremony at Copley Square to talk about the legacy of Stonewall and the history of the day." Following this ceremony, the march could begin with a "simple song that was meaningful to people," would unify marchers in the spirit of the day and "pull us together at least for the moment."

In other criticism, a number of people told *GCN* they were angry that the Gay and Lesbian Defense Committe(GLDC) was not given more prominence at the rally. Noting that GLDC representative Sue Hyde was one of the last speakers, lesbian activist Susan Levene said "Foster care is one of the key issues in the Boston lesbian and gay community this year." To give prominence to Elaine Noble, who is not a member of the local community, while relegating Hyde to the end of the day shows we're "not taking seriously our own work." Noble was the second speaker to address the rally.

Many people told *GCN* that they felt the crowd was not as energetic as in some years. "People didn't shout and chant as much," said activist Siong-huat Chua. "I was distressed that [the only chant] the group behind me did was for a straight person, Mel King," he added.

AIDS activist, Bob Andrews said a damper was put on his day because of the number of people who were not at Pride because they have died of AIDS. "I enjoyed the rally," he said, "and hearing the bells [walking by the] Arlington Street church is a rush every year." But at the rally, especially after hearing Pascarelli's speech, Andrews said the focus for him and his friends became the threat of AIDS.

Having nothing but good things to say about this year's Pride was Ed Cook, a member of Dorchester Gay and Lesbian Alliance and campaign manager for Kevin McFadden. "The weather, the enthusiasm of the crowd and the excitement of the event was four stars, it was tremendous," said Cook. Cook also praised the selection of speakers who he said were "an interesting mix of people."

Community Voices

GCN prints all letters to the editor except personal attacks. Carbon copies of letters sent elsewhere are only printed on a space-available basis. Letters should be TYPED and DOUBLESPACED and limited to five typed pages. Send to Community Voices, *GCN*, 167 Tremont St., Boston, MA 02111.

aids in prison

Dear *GCN*:

The Los Angeles Lavender Left, a group of Lesbian and Gay activists, has recently become concerned about the issue of AIDS in our nation's prisons. While there is a lack of care, preventive education and growing discrimination in society in general, conditions in the prisons are, as usual, much worse. There are numerous AIDS related groups doing much needed and worthy work but their own biases have led them to almost universally ignore the needs of prisoners. We would like to address the issue in our work. We are depending on prisoners for information to help formulate our plans and policies. We would like to hear from anyone with experiences or thoughts about AIDS in the prisons.

Our attention was first focused on this area when we learned that condoms are not routinely provided to prisoners. We are particularly interested in learning about these policies. The hypocrisy of prison officials who wish to subject prisoners to mandatory HTLV-III antibody testing while not providing prisoners with the basic tools to protect their health is a particular outrage to us. We would like to know concretely what is going on in terms of condoms, clean needles, health care, discrimination, information and education around AIDS. How is this affecting life inside the prisons? What sort of political activities and campaigns could Gay liberation groups undertake to improve the situation?

We are especially interested in hearing from people in the California system. Our limited human resources means that we will not be able to answer all letters. We will present a summary of the responses we receive in a letter to *GCN*. Thank you for your help.

Mark Kostopoulos
Lavender Left
PO Box 17241
Los Angeles, CA 90017

what's to stop us from cutting your throat?

Dear *GCN*:

Hello. I am writing this letter in the hopes that it will be printed in the "Community Voices" so that this administration, while reading the paper in the mailroom, will see that even though some of us don't have family ties on the outside, we do have brothers and sisters out there who care about us and who we can count on to be there in troubled times, such as the present.

One issue of the present is that I am in need of major surgery but due to the fact that I'm being punished and in "solitary confinement" as a "security threat", I'm having an extremely hard time even getting to the infirmary let alone to an outside hospital. I tried every way possible and then last Friday night I took a razor and slit myself in a desperate demonstration to let these people know that it's time to act.

Well, this barbaric act got me to the infirmary and thus to the doctor who after examining me ordered that I be taken to the hospital.

Well, it looks like I'm finally going to get what I need. However, the drawback is that I'm now in fear of my life from this administration because I was asked by a sgt. on the "goon squad", 'Well, boy, what's going to stop us from cutting your throat? Who'll believe you didn't do it yourself?' He's got a point, as I no longer have anyone out there who would question my death should this happen.

I would like to ask anyone out there who would like to write me to do so because I feel I'm in real danger and just getting letters from someone would be a sign to them that there are people who might care enough not to just let me 'disappear'.

Thanks,
Charlie Dill
36117 Box 2,
Lansing, KS 66043

larouche's racism

Dear *GCN*:

Gays, lesbians, and progressive people are wise to be wary of Lyndon LaRouche's right-wing cult (*GCN*, Vol.13, No.39). In Ohio, a LaRouche candidate for governor, farmer David Mullencamp, is exploiting fears of AIDS by urging that testing for HTLV-III be required for people not even at risk.

Overall, LaRouche fronts such as the Schiller Institute and National Democratic Policy Committee mask themselves of black equality while in reality they have tried to stall the struggle against racism.

His groups have offered themselves as advocates of racial parity to pimp other agendas, including AIDS prevention. They maintain "anti-dope" efforts in black neighborhoods, but have strong ties to the Mafia. LaRouche's support of the South Africa apartheid regime is well-documented. His world outlook admits, "We do not regard all cultures and nations as equally deserving of sovereignty."

Readers can contact the Center for Democratic Renewal (nee National Anti-Klan Network) at P.O. Box 10500, Atlanta, GA 30310 for more details of LaRouche's pernicious threat to people of color — and, ultimately, us all.

John Zeh
184-601 3e
Orient Correctional Institute
Box 511
Columbus, OH 43216-0511

post signs warning about alcohol

Dear *GCN:*

The gay community suffers an alcoholism rate more than three times the national average. This means three times as many damaged lives, three times the number of deaths related to alcoholism, three times the job losses, three times the number of drunk-driving accidents. The national average of alcoholism is one in ten; ours is one in three. More of our men and women die from this disease yearly than from AIDS, yet there isn't as much being done about it.

Here is a simple suggestion that activists in your area might want to work to put in force: make it a law that all bars and liquor outlets must post large signs, in large letters, warning of the effects of alcohol. Since education rather than prohibition is regarded as the answer to the problem, put the signs where they can be seen easily *at the most critical moment:* at the instant the consumer makes the last conscious decision to buy or not to buy that bottle or that next drink.

The posters should be placed near the point of purchase or ordering. They should mention the symptoms of drunkenness (loss of coordination, distortion of vision, personality changes, slurred speech, etc.); the effects on the body (depletion of vitamins, especially B1 and C, the fact that alcohol is an immunosuppressant, etc.); of chronic alcoholism (loneliness, depression, possible suicidal tendencies and other mental disorders, job and family problems, etc.); penalties for public drunkenness and drunk driving; and city, state, and county treatment centers, as well as local Alcoholics Anonymous information. Since this is obviously too much for one poster, there should be at least four different posters distributed at random, just as there are four different notices on cigarette packages. There should be pamphlets with the additional information laid out for the customers, and a stiff financial penalty for running out and not replacing them. These pamphlets should tell more about the disease and penalties, stressing that there is nothing wrong with being an alcoholic; there is, however, something wrong with doing nothing about it. The signs should be well lit, in print large enough to be read at any point in the room, at and above eye level, and without anything obstructing the view. If defaced, they should have to be replaced at the owner's expense. In bars and stores catering to people speaking languages other than English, the signs should be posted in both English and the other major language used.

As some sort of sop to the bar owners and liquor store owners, this may actually help them win any liability cases that come up.

There is plenty of precedence for these signs: the aforementioned cigarette packages, for instance. Medicines must carry statements of possible drowsiness or other side effects. In San Francisco and Los Angeles, gay bathhouses must have signs telling of the risks of unsafe sex (none of those signs ever closed down a bathhouse). Movies are rated. Household cleaning products give warning, and TV sets carry cautions about possible electric shock.

Since, naturally, these signs should be in *all* bars, not just gay ones, there is also the possibility they may help decrease street attacks on our people, assuming that our attackers will get the message and drink less.

I hope that you'll print this, and that your local activists will follow through. Let's start a national movement to help our people help themselves.

Thank you.
Sincerely,
Michael Ramos
Los Angeles, CA

law: when it hurts to laugh

Dear *GCN:*

Friday night. The Plutonium Players, the guerilla theatre group that invented Ladies Against Women, a protest strategy so many feminists around the country have adopted, are performing at the Strand. I know there'll be a crowd — after all, we could all use a good laugh. Take me: a great big femininst guffaw has been stuck in *my* throat for months. I invite an old friend I don't get to see much. She's never heard of Ladies Against Women. They're funny, I explain. They dress like proper ladies and carry signs at marches that say, "I'd rather be ironing," and "Push us back, push us back, waaay back!" They poke fun at sex roles. My friend accepts. Like me, she's got something in her craw.

We arrive. The place is packed. 90% women. Everywhere I look there's someone I know. They're all smiling, eager. They're dying for a laugh. All that serious political work has taken its toll — do we even remember *how* to laugh? The show begins. The performer parodies a wealthy woman. She says something wry. I chuckle. She goes on. I snicker. A few more lines. I smile. Another character enters. It begins to hurt to smile. What's happening? I'm not laughing anymore. Something isn't funny. Something hurts. Slowly the realization creeps in. This is not poking fun at sex roles. This is poking fun at *women*.

Political satire can be revolutionary. It can turn our heads around, can transform the covert into the obvious, can make us see who really has the power to do what to whom, and what needs to be done to alter these realizations. But political satire can accomplish none of this *without political analysis*. Jokes about women who "love" housework confirm the (false) notion that housework is a hobby, a harmless pastime done by choice, that it is *not work* when in fact it is exactly that: the *exploited labor of women in the home*. Such humor entirely fails to address what these women's obsessive identification with housework and childcare is actually based in: a lifelong program of cultural indoctrination. If an audience of politically aware women does not acknowledge men's appropriation of women's labor, but accepts instead the status of conservative women as ignorant (enough to like housework) or malicious (enough to maintain that housework is all women should do), in other words *as our political enemies*, how can we ever expect anyone *but* progressive women to recognize their own oppression? Or, even more to the point, how can we expect any women at all to organize against male supremacy if men aren't even identified as the exploiters? The Plutonium Players ultimately assert that the group which really has the power over women is...women! But somehow these powerful women are of a different mold than the rest of us — these women *adore* being sexually objectified, being confined to the home, providing unpaid labor to their husbands and fathers. By logical extension, they must also love being raped and battered by the men they live with, another fundamental condition of women's oppression. The conclusion we are left to draw from such a portrayal is that progressive women are the only oppressed, i.e. the only *real* women! Isn't there something wrong with this picture?

What's wrong is that Ladies Against Women are promoting a lie. Don't all conservative women at all economic levels (and they do exist at *all* economic levels) suffer from the pain and humiliation of male domination just like me? Just like all of us women in the audience? Isn't their labor exploited, their sexuality appropriated, just like ours is? Why is it funny that their threshold for self-hatred is so much higher than our own? (Or perhaps ours isn't really all that low, since we find so much to mock in their situation.) Doesn't such a depiction just remind us how much *more* work we have to do, how many *more* women need to come to consciousness? And since we're all burnt out already, there isn't much to laugh at in *that* realizaton.

But have I made myself clear? Do you understand the anxiety? Or have you decided I'm just another feminist with no sense of humor? Because I can think of an analogy. The analogy is ugly, but it helps me to understand the hurt behind the laugh. Staging Ladies Against Women is like producing a show called Niggers Against Black People. It's like a bunch of Black and white people up on stage and they're shouting, "Mammies for watermelon," and "Masters are good for the race." And the predominantly Black audience is in stitches. They're eating it up. Does this scenario seem different? What must it feel like for someone who is still enslaved to be choking up at the entire history of Black slavery? To be howling at a script that reduces centuries of psychological colonization down to one big nigger joke? Does it hurt to laugh? Does the laugh taste sour? Does it taste offensive? The characters portrayed are Black, they're slaves, and *they love it*. And what's more, it's those "niggers" up on stage that have the power to oppress other Blacks. Not white people, not white governments and corporations, but mammies, maids and Uncle Toms. They seem to have so much power, up there on stage. But isn't there something wrong with *this* picture? Does the thought of it make you squirm? Does it smack of blaming the victim? Would any audience of reasonably aware leftists sit through such a piece, let alone applaud it wildly? Then *why is it OK to portray women in this way?*

I'm still waiting for a good laugh. A big deep one that's not twisted or stillborn. But so long as the disempowered are the butt of our jokes, I will have to make do without.

Barbara Schulman
Cambridge, MA

GayCommunityNews

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Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

Get Your Foot Off My Neck: Fat Liberation

By Judith Stein

By now, we all know that mainstream America lies about gay people. They lie when they say we increase our numbers by recruiting innocent heterosexuals. They lie when they say we are child molesters. They lie when they say we are unfit parents. They lie when they say we are unfit to be foster parents. Lesbian and Gay Pride is about self-love and self-respect. It's also about fighting those lies.

Well, that's not all mainstream America lies about. They lie about fat people. We do *not* eat more. We are *not* lazy. We are *not* less healthy. We do *not* hide behind our fat. We are *not* sick. *We do not need a cure!*

The lesbian and gay community has bought the entire package of lies about fat people. We think there is something wrong with being fat. We think that being fat is never as good as being thin.

I have four minutes today to undo a lifetime of lies. Fat people are still the butt of jokes. But fat oppression is no laughing matter. Fat oppression kills fat people. It kills us through repeated diets which fail 98% of the time and leave us weak and sick. It kills us through surgeries which cut out or rearrange our intestines or stomach and leave 10% of us dead on the operating table. But most often fat oppression kills us slowly, through constant harassment by strangers on the street *and* our friends and lovers telling us that we are just not good enough as we are. You say "If I tell you to lose weight, it's for your own good." I say *"For my own good,* get your foot off my neck!"

If we are victims of homophobia, we know where to get support. But fat lesbians and gay men victimized by fat oppression cannot run to our community for support — because our community has embraced the very attitudes that are killing us.

Real value in our community is still based on how we look. We may have changed the standards a bit, but don't think for a second that our community does not have standards of how we are supposed to look. We've tossed out Barbie and Ken as role models, but in their place we idealize the hot number, the butchy hunk, or the tough little Amazon. And our ideals are never, ever fat.

It's long past time for our community to get rid of the myths and attitudes that oppress fat people. Fat lesbians and gay men have given years of effort and tons of energy to the struggles for gay liberation. We are not just tireless co-workers, or good companions, or sympathetic listeners. You do not "just happen" to find fat people unattractive. You were taught to be a bigot!

If Lesbian and Gay Pride is about self-love and self-respect, then it must include every one of us. Fat lesbians and gay men will no longer be second-class citizens in our own communities. Not only are fat people energetic, talented and intelligent — we are also hot numbers, gorgeous Amazons and sexy lovers! Some of you have the good fortune to know this first hand!

For the rest of you, it's past time for change. Get rid of another chunk of the lies you were taught by our oppressors. Whether we are fat or thin, the only thing we need to lose is ignorance. Then, and only then, can we move forward together.

Judith Stein is a founding member of Boston Area Fat Liberation and delivered this speech at Boston's 1986 Lesbian and Gay Pride celebration, June 14.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The *GCN* staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, *GCN*, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

help my son make a journey

Dear *GCN*:

I am writing to ask your cooperation in assisting my son, Jomo Kenyatta Peters, to make a journey that I wish it were possible for me to make myself. Jomo has just turned eighteen, and for the first time in his life has made a commitment to something that is going to take a monumental effort of will power and physical and emotional stamina to carry off. He has decided to go on the Great Peace March. The marchers will walk 15 miles a day ending up in Washington, D.C. in November.

On March first, the Pro-Peace March (as it was then called) left Los Angeles with about two thousand people and high expectations. They were soon mired in Bakersville, CA, where it was revealed that they were in financial difficulties. They finally got to Las Vegas, reconnoitered, declared bankruptcy, changed their name and management, and pared their operations down significantly. Many paid staff have now left the group, and dedicated volunteers have taken over the office operations. The marchers, who are down to a few hundered, left Denver, Colorado on June first, where they were joined by fifty new marchers, including Jomo.

Dan Chavez, the new leader of the march, feels very positive about having a bright, articulate black man/boy like Jomo join the march, but he needs financial assistance...which is why I am appealing to you. Anyone reading this is someone who will understand all the reasons why I would want my son to go. Jomo is extremely bright but has never been motivated by traditional school. I want him to be associated with the committed people who are marching, many of whom have given up jobs and sold their homes to go. When we first got involved, we were told to raise as much as we could, and the march would subsidize the rest. But, with the financial difficulties, things have changed. Anyone who goes now must pay the entire fee of $3,000. We are appealing to you for whatever you can send. Your contribution is tax-deductable with checks payable to: THE GREAT PEACE MARCH. On the memo line at the bottom of the check, write: Jomo Peters. Send to PEACE MARCH, 57 JAY ST., CAMBRIDGE, MA 02139.

Of course, Jomo and I thank you immensely for whatever you can do.

Sincerely,
Angela Bowen
Cambridge, MA

GLDC Update

The Gay and Lesbian Defense Committee will be holdiing its next coordinating committee meeting — open to new members — on **Thursday July 1,** 7:30 p.m. in Jamaica Plain (2 blocks from the Green St. orange line T-stop). A new members orientation will be held from 7-7:30. This meeting will cover GLDC plans for the summer and actions for the fall. Come and join in!! Call 522-4368 for more information and meeting location.

who the hell needs a gold watch?

Dear *GCN*:

I just got the *GCN* Vol.13, No.45 and I was reading the Community Voices letter by Bob Burdick. I don't like what the prisoners did to him. To me this is an act of taking kindness for weakness. Me myself when I get a penpal I write to him-her about what is happening and I let them ask me if there is anything I need (if they want to). If they do, I write back and tell them if I need a small package. I know things is like real hard for people out there on the outside.

Now the guy who ask him for the gold watch. Now lets face it. Who the hell needs a gold watch in prison? Me myself I am happy if I get a couple bucks for coffee or something. And I appreciate any little help I get from the outside.

Yes, guys talk about me and my sisters in here, but we pay them no mind, because we are proud to be gay. So, take care, Mr. Burdick, and thank you.

In gay love,
Willie Rice
82A 3691
135 State St. Box 618
Auburn, NY 13024

"some of my best friends are dykes"

Dear *GCN:*

I, as a proud (but non-political) member of our Gay Community, have a point to make that I would like to share with our community at large; that involves a form of discrimination within our own ranks.

It is my hope that the following points I raise (admittedly crudely written) would be published in the *Gay Community News* in some form.

Thank you for your consideration.

Prejudice. A word that connotates pitting black against white, rich against poor, one ethnic or religious group against another; anyone different than ourselves. It should be a sensitive issue for our Gay Community, as we've all experienced the injustice of prejudice, not only by the straight majority, but even by every other minority group.

As a "faggot," I've experienced verbal harassment at a lesbian bar. I've also witnessed lesbians treated similarly at men's bars.

The weakness in our Gay Alliance is evident at the bars, from the admittance practices of some bars, to the bathroom availability; and in the attitudes of many patrons in between. Some otherwise timid mouths have some pointed derogatory comments to make once they've had a few drinks.

While the "other half" of our community is not our own personal preference in the bedroom, is it necessary to demonstrate a lack of respect by hassling each other? I'd expect as much from the "striaght community," but not from my gay brothers and sisters.

Many of us can say "some of my best friends are fags" and "some of my best friends are dykes" — but it's not a question of how we're treating our friends, but rather how we're treating people we don't even know.

A simplistic solution would be don't go where you're not wanted," but that doesn't address the problem; less the answer. Thinking like that would also have blacks picking cotton on the plantation today.

When we treat each other much the way the straight community treats us all, then we don't deserve to advance our common cause. When we treat each other with a lack of respect, our community's spirit of gay pride is diminished. Until we accept and respect each other's sexual preference, we will never achieve or hope to advance our common goals as a community; for which we ALL belong.

Larry Marshall
Revere, MA

a few hours for pwas

Dear *GCN:*

TRANSPORTATION, FOOD PRACTICAL HOME ASSISTANCE, RECREATIONAL ACTIVITIES and HOUSING, are some of the areas the newly formed Basic Services Team hopes to address **with your help.** If you have any expertise in providing these services or simply a few hours of time to offer a ride to a person with AIDS or ARC, do a load of laundry or cook a meal, please stop by the AAC offices at 661 Boylston Street from 4-7pm Wednesdays and ask for Tim or Lee for an informational interview. (In some cases a one day training in AIDS-related and confidentiality issues may be a prerequisite.)

You may also contact either Tim at the AAC office (437-6200) or Marea, Chair of the BST, at 782-0977, for further information or to refer someone able to offer assistance.

Some of you may be familiar with the work of the Support Services Team, the AAC's "buddy" program which provides emotional support to those PWAs and PWARCs who request a volunteer. Some do not request a buddy and certainly practical tasks may be performed by others in the community, for example neighbors of a person unable to undertake some of these tasks without assistance.

Transportation includes driving persons with AIDS and ARC to medical appointments, and shopping, to do laundry, etc, if they need assistance. **Housing** includes moving household goods and belongings. **Home Assistance** is in the start-up stages, but we expect to include cooking, cleaning and laundry within the task force. **Recreational Activities** includes provision for cultural and other events of interest to persons with AIDS, ARC and the volunteers who work with them. A Legal Task Force, separate from BST, will provide a referral service to area attorneys.

If you are able to commit to more than a couple hours weekly: We have particular need for persons with some management/delivery experience to coordinate the AAC's "Caring Kitchens" frozen food (prepared by area restaurants) program.

A Food Voucher System is being set up so persons with AIDS and ARC in need of financial assistance may shop in local markets. Thanks to the Cambridge Coop, some "alternative" opportunities are being offered, but we still need contacts around the city and particularly in suburban areas so please let Marcia Tanur (at the AAC office) know if you have any leads/contacts on this one.

THANK YOU!
Marea Murray
Boston, MA

safely vilifying the s/m community

Dear *GCN:*

Had Miriam Rosenburg ("Nothing Radical About S/M," Community Voices, *GCN,* June 7) launched an attack on gays of color, physically challenged gays, drag queens or bull dykes, she would have been burnt at the stake. Indeed the only gay minority that may still be safely vilified, using whatever unfounded slurs are handy, is the SM community.

Sadomasochism cannot be compared to violence since SM is both consensual and arbitrary. (The SM roles are not predetermined by gender or age or race, but selected by the participants.) SM studies and ritualizes power connections; it is both a sexual experience and a critic of the sexual experience. Sadomasochism clearly has no relationship to child molestation or battered women; for Rosenburg to state that it does betrays her fundamental ignorance about both the dynamics of violence and the dynamics of SM and makes me seriously doubt her ability to function as a non-judgemental psychiatrist for homosexuals. Rosenburg condemns SM using the same warped logic Moral Majority types use to condemn gays: basically, I say it's sick and I say the hell with it.

As a participant in sadomasochistic theatrics for over a decade, I deeply resent Rosenburg calling me and my leather brothers and sisters Nazis. Like orgasm itself, SM is apolitical: a celebration of pleasure, a reaching out in attempt to actualize erotic potential. As such, SM disturbs Rosenburg who believes "a gay couple would be happier with love but no sex at all than with s/m sex." (Can't you just hear Jerry Falwell saying "It is better to be in a sexless heterosexual marriage than in a sex-filled gay relationship?") Rosenburg's erotophobia cannot, in true fascistic style, allow others to choose their own way to pursue happiness; she'd like to place us all in the same pegs, pegs that radical SMers refuse to fit into.

T.R. Witomski
Toms River, NJ

western civ as the beast

Dear *GCN*:

I was mildly appalled by R.W. Murray's letter in the April 12 *GCN*. It is understandable that those who have been raised in the most Western of all Western countries will be so culturally conditioned as to identify Christianity with Western Civilization. There are those of us, however, who identify Western Civilization as the Beast and the Vatican as the False Prophet. We are known from Yugoslavia to Japan as Orthodox Christians. In this neck of the woods we are misnamed Greek Orthodox.

No one who wishes to be Neo-Pagan need depart from either Protestant or Roman Catholic Christianity. Fustel's *The Ancient City* makes it inescapably clear that the cult of the family is quintessentially pagan. In Hebrew this is the sin of *teraphim* and the equivalent of witchcraft (see I Samuel 15:23, New English Bible).

Orthdox Christian theologians espouse the principle of moral ambiguity, according to which love can redeem any act, however evil in itself.

Your gay brother,
T. Peter Tibbetts
Boston, MA

Young Writer: Liberation Begets Success

By Kevin Kelley

David Leavitt, 24, is the author of *Family Dancing*, a collection of short stories that focus on the atomization and disintegration of contemporary family life in the American suburbs. Many of the stories, while wildly funny, touch on themes of death, lonliness, alienation and sexual searching. The openly gay Leavitt writes with a sophistication and self-assurance that mark him as one of the most promising young literary talents in the U.S. today. The following interview was conducted at his apartment in Greenwich Villiage.

Gay style is inversely proportionate to gay content. ...I, fortunately, am liberated from the need to suppress content.

Kelley: Why are you so seemingly fixed on the problems of family life?

Leavitt: It's not as though I sat down and thought, "Well, I'll write a group of stories about family life." I wrote them because I had some stories I wanted to tell. It wasn't till afterward, when they were all assembled, that I even noticed the connections among them.

Of course, I did grow up in American suburbia in the age of divorce, and that had a certain effect. Still, I wasn't thinking in terms of *myths* about the family being shattered — I saw *events* that I wanted to record. As a writer, I'm congenitally naive of theory to quote Flannery O'Connor.

Kelley: Is she one of the writers who most influenced you?

Leavitt: I love O'Connor's work — she's a dazzling writer — though her preoccupations are very different from my own. I'd group her with Cynthia Ozick as one of the great religious writers of the 20th century. Another big influence is Grace Paley — she's very important to me.

Kelley: And yet Paley's work seems more overtly political than your own.

Leavitt: Her political side is expressed more in her life than in her work, I believe. Most of her writing has to do with families' lives, with issues of marriage, divorce, children, relationships. She's one of the first short story writers to deal with the concerns of women and children as of primary importance, and she can blend an odd sort of humor with high seriousness.

Also, I agree very much with Grace Paley's saying that the most political thing a writer can do is tell the truth about things that people would rather have draped in falsehoods.

Kelley: You've been grouped with Jay McInerney and Brett Ellis as part of a new generation of American writers with a distinctive voice.

Leavitt: I've been grouped with them because I'm young and fairly successful, just as they are. But they live in different parts of the world than I do as a highly intellectualized, gay, academia-produced writer about suburbia. McInerney is much more of the macho, one-of-the-boys type, while Ellis comes across as the corrupt product of decadent L.A., with a sort of polymorphous sexuality.

Kelley: But there does seem to be a sudden outpouring of fiction by young writers.

Leavitt: Definitely. There's a need now for young people to express themselves, just as they also seem to need to establish themselves professionally. Look at me: it seems absurd in some ways to be 24 and to own a house, but people my age do often come from highly unstable backgrounds, and they're often searching for something they didn't have as children.

Kelley: You've always known you'd be a writer?

Leavitt: I wrote a novel when I was nine — a rip-off of C.S. Lewis's Narnia stories. I've always wanted to write and, besides, I've been pretty inept at everything else I've tried.

Kelley: Does it strike you that you're engaged in a rather old-fashioned profession, that writing is becoming passe?

Leavitt: I don't buy that at all. Books have been around for a long time, and I think they'll be around for a long time to come. It's foolish to think that video, say, will eclipse writing. The arts have always co-existed one with the other, and there's no point in arguing that one particular art is somehow superior to the rest. If anything, more people seem to be writing these days — there's almost an obsessive interest in writing in the U.S. now.

Kelley: You went to Yale. Did your courses in writing and literature there make a big difference in your development?

Continued on page 10

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...But then she's Michelle Parkerson

By Patricia A. Gozemba

There were as many reasons to get yourself to the Dorothy Arzner Film Festival: *A Tribute to Third World Women and American Women of Color* as there were films to be shown and events to occur at Harvard's Carpenter Center for the Arts, June 14-21.

Michelle Parkerson, a Black lesbian filmmaker, poet, and writer featured in the festival, provided three of its finest films ...*But Then She's Betty Carter, Gotta Make This Journey* and a preview of her work in progress, *Storme: The Lady in the Jewel Box.*

In additon, prior to the screening of *Journey* and *Storme,* Parkerson read from her latest book, *Waiting Rooms,* a haunting, witty and politically insightful collection of poetry and fiction which in many ways expands upon the themes, sub-texts and people in her films.

The 33-year-old Parkerson, who is fast becoming one of the most respected feminist filmmakers, says that she feels honored to be part of this festival and delighted, "that it is all happening in the name of Dorothy Arzner who was groundbreaking in her own regard." "Women of color," Parkerson notes, "are in that same groundbreaking evolutionary stage in film that Arzner was in 60 years ago. Black women have not been making films in great numbers for very long, but inspirational work like that of Madelein Anderson, who worked on Sesame St. productions, prodded young women like me, producing pioneering global images not only of what women can be but of what people can be."

Pearl Bowser, the Curator of the Arzner Festival and the main force behind Third World Newsreel, is a motivating force in Parkerson's life. Parkerson recalls hearing Bowser, "speak to a class I was in when I was a junior in college in the early 1970s and opening my head up to the sense of heritage there is in Black filmmaking. For the first time, I began to realize that my work did fit in some place."

A few years later, in 1980, it was Bowser who brought Parkerson's ...*But Then She's Betty Carter* to the Independent Black Filmmakers Retrospective in Paris where it received its first international acclaim. Later when Parkerson was looking for funds to produce *Gotta Make This Journey,* Bowser provided guidance and information on where to go. "Bowser," says Parkerson, "is just one of those renaissance women who has done so much and continues to be a guiding light for Third World and U.S. filmmakers of color."

As an independent filmmaker, Parkerson faces the challenges of having to be capable of doing many tasks herself. Her strong educational background and her experience of over eight years with Metromedia and NBC as an engineer, editor, and sound person stand her in good stead. In addition her sense of political commitment influences her. "I think I share with other independent Black filmmakers a sense of the challenges that face us insofar as racism within the industry and the ways in which it forces us to be survivors. My sense of success is not defined by mainstream culture."

Living as she does in Washington, D.C., Parkerson feels her rootedness in the Black community. That majority population in D.C. gives her a sense of community and it is also there that she can find other skilled Black filmmakers and production people. The community stands as a constant reminder of her mission in making films: to return to the community a vision of its experience. Parkerson has a commitment to produce films that will inspire. In an interview in *Black Film Review,* she spoke of Black filmmakers this way, "We feel we're responsible for what we create, how it affects our community, and that it does affect our community. We want it to, and that's a focal political point for us."

This group of Black and white male and female impersonators became a microcosm of sanity in an otherwise insane world that fixated on clearly defining gender and color roles, as well as social mores.

Thus far Parkerson's films have focused on strong women. ...*But Then She's Betty Carter* is a cinematic portrait of the legendary and non-conventional jazz singer. Carter eschewed easy success in the jazz world by holding firm to her unique singing style which after thirty years is now being recognized as true genius by larger and larger audiences. The film is a herstory of a maverick artist whose own idea of success was holding firm to her artistic vision.

Gotta Make This Journey is a one-hour video profile of a capella singers and activists, Sweet Honey in the Rock, now in their twelfth year singing about the causes of social activism and relentlessly voicing the depth of Black struggle world wide; the video literally sings with the magic of these women. Featured in the film is the group's Ninth Anniversary concert at Gallaudet College and cameo tributes by Alice Walker, Holly Near, and Angela Davis. Focusing around personal comments by each of the six women currently in the group, the video compels the viewer to see the deeply committed political lives that these women lead. Their lives *are* politics; their magic catalyst is their voices.

One wonders how Parkerson can top all of this, but it is clear that she has a good shot at it with *Storme: The Lady in the Jewel Box.* To say that the work is a potential gem is only to do it partial justice. This film will advance the parameters of lesbian and gay history in many ways and from what Parkerson has captured thus far in the preview film, it is a history of which we can be enormously proud.

A marvelous serendipity seems to be prevailing over the production of this film. When Parkerson was eight years old, she heard her mother, a very devout middle-class Catholic, talking on the phone

Continued on page 12

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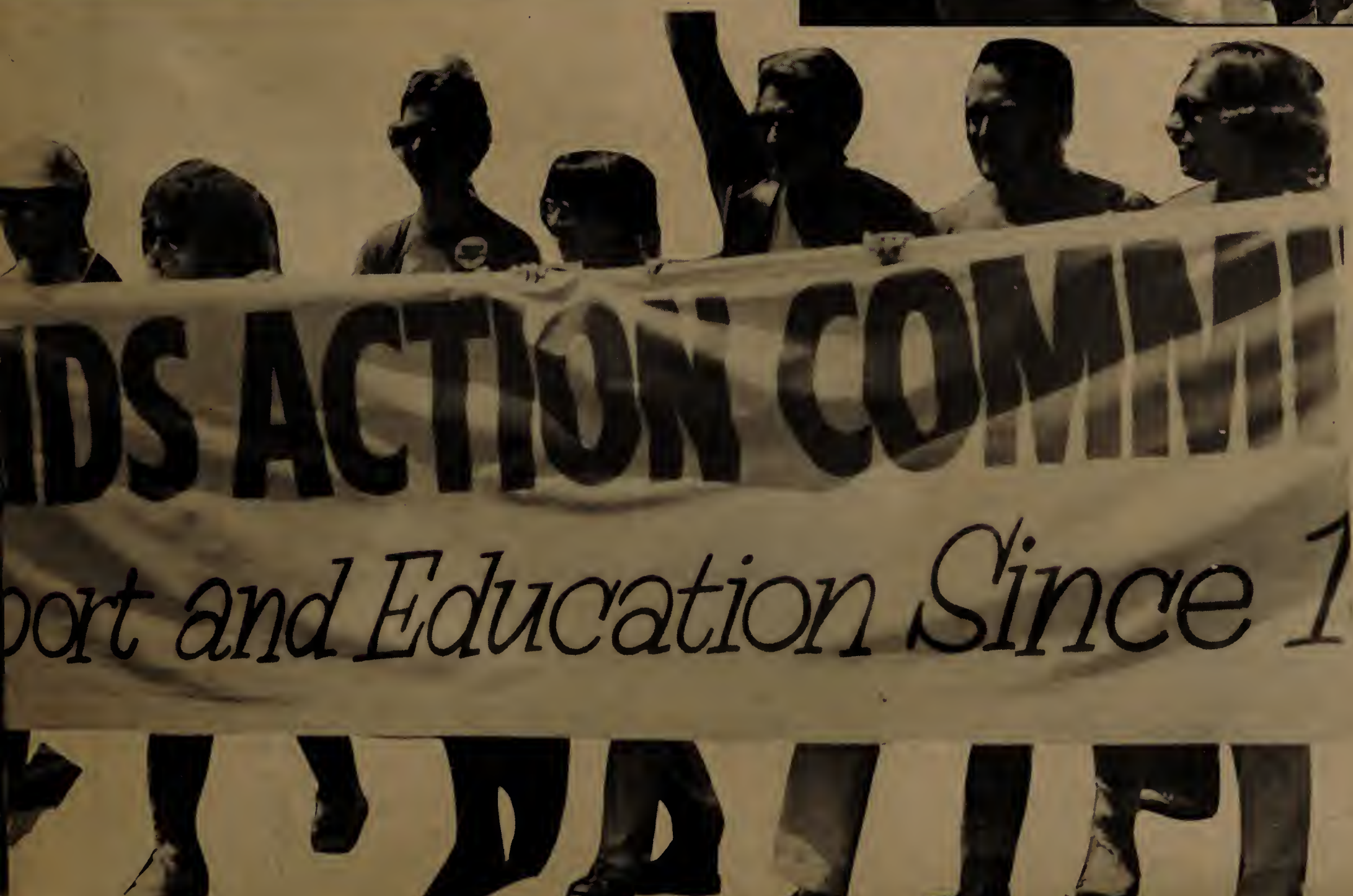

Young Writer: Liberation Begets Success

Continued from page 6

Leavitt: I wrote *Family Dancing* in the classes; I don't know if I could have written it without them. Fiction writing courses, it seems to me, can be either very constructive or extremely destructive, depending on the individual writer.

Kelley: Do you consider that yours is somehow a gay aesthetic, or are you a writer with gay concerns?
Leavitt: "Gay aesthetic" can be a troublesome term. It suggests that there's something almost chemical in gay people that causes them to adopt a certain style. Usually, it's a case of social factors being mistaken for gay factors.

A professor of mine at Yale made what I think is a good observation. He says gay style is inversely proportionate to gay content. By that, he means that the more the content is repressed — the more the writer fights against his or her gayness, the more a "gay style" emerges. It often gets displayed through a certain kind of wit.

I, fortunately, am liberated from the need to supress content. I may be one of the first writers in that regard. Even a fine, older gay writer like Edmund White casts his main subject as being one of repression — for him, it's kind of halfway between gay content and gay style. More and more we're going to see gay writers writing about gay concerns in wildly different ways.

After all, we won't get thrown in prison anymore for writing about being gay. Also, it seems to me that the gay ghetto is disintegrating now, partly because of AIDS, partly because of a change in attitudes. Edmund White, for example, writes about and for the gay ghetto, but I don't really.

It's possible now to be openly gay and not suffer for it, at least in some places. In East Hampton, for example, where I live most of the time now, I've found that many neighbors and business people are lesbians or gay men, and yet I wouldn't call it a ghetto. I'm optimistic that it's finally becoming possible for us to live unashamedly and not be harassed by straight society.

Kelley: Has the success you've had with *Family Dancing* made your life harder or easier?
Leavitt: Easier, for sure. Not only the financial security, but the professional security as well have been very important. It's so diffcult to sit down at the typewriter when you aren't sure whether your stuff will actually be published. In addition, I'm now effectively married, living with someone who I believe I'll be with all my life. That's made a big difference too.

Kelley: That's not a very traditional family life, is it?
Leavitt: What, daddy, daddy and a dog? No, it's not. But I don't look upon it as being any sort of pioneering role. I mean it's [gay coupling] been going on for at least 40 years, and many, many people are living this way now. It's also not like I'm involved in a crusade against the standard nuclear family, which, by the way, I think may be collapsing of its own accord. It may have outlived its usefulness, having been a product of a certain set of historic and economic circumstances that certainly do seem to be changing quite a bit.

Kelley: Your stories never mention AIDS per se. Will you write about that in the novel you're finishing now?
Leavitt: The novel doesn't talk much about AIDS either, though there is a character in it who has been rendered dumb by the disease. At the same time, the novel takes a much deeper and longer look at what can be considered the darker side of gay life. And it does deal with gay sex in a very candid way; that may make it a tough book for some people.

But I absolutely refuse to *not* write about sex between men. It's too basic, too much a part of my life — it'd be dishonest. I'm not sure how this kind of writing will be received, but I am sure that it's something that needs very much to be written about.

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L.A. Pride Bars NAMBLA

Continued from page 3

marching in gay and lesbian pride. Watson added that efforts to uphold the "good standing" of lesbians and gay men in the eyes of the straight community are dangerous, and lead to the exclusion of anybody "stereotypically gay" from the community to prove "we're just like straight people."

Sam Haws, president of CSW, told *GCN* that NAMBLA was excluded because "we don't believe child abuse is a gay pride issue." He said that CSW perceives a "general community response" supporting its position. When asked how the response of the general community was ascertained, Haws responded, "through a number of letters to CSW."

At the request of NAMBLA, the American Civil Liberties Union (ACLU) agreed to mediate a meeting between NAMBLA and CSW in late May. CSW agreed at the meeting that, should a substantial number of the groups participating in the parade agree to include NAMBLA, then the CSW board would reconsider its position.

Another option suggested at the meeting was a separate NAMBLA parade following the CSW parade. CSW accepted this, but NAMBLA rejected it for a number of reasons: First, the group does not have the financial resources of CSW to pay for permits and clean up. Second, and more to the point, Watson said the group is not interested in a "separate but equal parade." "The theme of this year's march is forward together, not forward separately," Watson said.

At present, NAMBLA intends to go ahead with a suit against CSW on the grounds that CSW's rejection of the group's application violates NAMBLA's civil rights. The ACLU has not decided whether it will represent the group, and thus is not prepared to file an injunction barring CSW from excluding NAMBLA.

Watson said Nambla would rather not file suit, because given the prejudice against boy lovers, there is a good chance the group could lose, and a loss on the basis of sexual orientation could backfire against all lesbians and gay men.

The Los Angeles Gay and Lesbian Pride Parade is one of the largest and most profitable in the country. Groups who wish to march in the parade must apply to CSW, and pay an application fee of between $25 (for a group of marchers) to $150 (for a float). Entrance to the two day festival which accompanies the parade is $7/day. CSW, which is a non-profit organization, cleared between $40,000-50,000 last year. The group rechannels the money back into the community through a series of grants.

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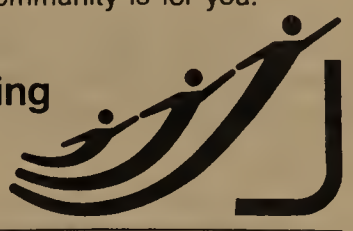

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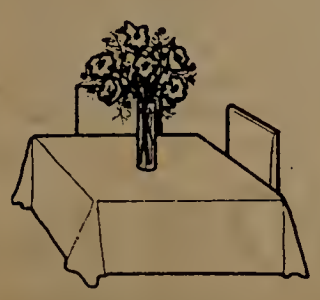

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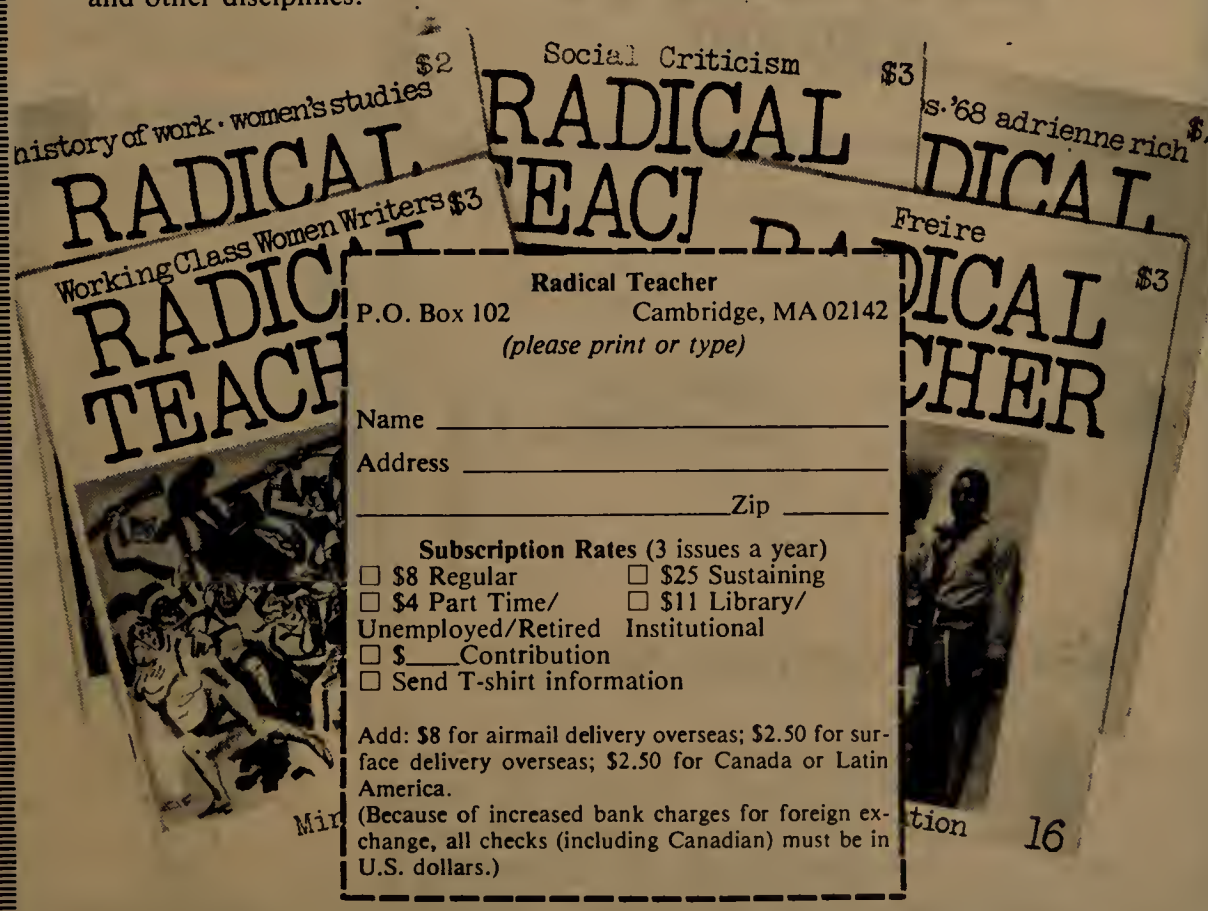

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Michelle Parkerson, Filmmaker

Continued from page 7

with her aunt and exclaiming about this great Jewel Box Revue, an interracial drag company. Parkerson recalls hearing her talk about "how fantastic the men were who looked just like women. Then she saw me shut the door. I knew that I just had to find out about them."

Years later having come to a conscious identity as a lesbian and understanding the richness and diversity of the gay and lesbian community, Parkerson determined to find out about the Jewel Box Revue. In a conversation about the Revue with a lawyer friend of hers, she came up with the first lead — Storme Delaverie, who performed as a male impersonator in the show. Ironically, at that very time in 1983, Storme was at work with Pat Riley to revive the Jewel Box Revue. The success of *La Cage Aux Folles* inspired their work on the project.

Parkerson met with Storme for two hours, taking samples of her work and demonstrating to her that she was a serious and capable artist who really wanted to make a film on the Jewel Box Revue. Storme reviewed all that Parkerson brought with her and two weeks later gave her the okay to proceed with the project.

Since that time Storme and Pat Riley, a female impersonator, have been key figures in pulling together the history of this extraordinary group. Doc Benner and Danny Brown started the Revue in 1939 at the Jewel Box Club in Miami. From the outset, it was extraordinary because it was an integrated show that travelled throughout the country, even in the deep South, playing there predominantly in Black clubs.

Their very existence as a group threatened all of the Jim Crow laws that prevailed in the U.S.. When Blacks and whites were not supposed to travel together, they did — totally flaunting the meanness of convention in almost every aspect of their existence. This group of Black and white male and female impersonators became a microcosm of sanity in an otherwise insane world that fixated on clearly defining gender and color roles, as well as social mores.

Storme joined the group as a gag in 1955 thinking that she would last for six months or so. She remained in the Revue until 1968. In the preview film, Storme talks about the excitement and fun of the life and we see stills of her as a male impersonator. One of the major points that Parkerson wants to bring out in her film is the style and art of male as well as female impersonation. Parkerson explains that, "female impersonators are often regarded as artists who may be straight or gay, but male impersonators are always regarded as being artless and probably masculine in their real lives." Storme's skill will belie that fallacy.

Parkerson is planning on shooting four of the Revue stars and using much of the historical material that she has researched at the Schomburg Center for Research in Black Culture and the Lincoln Center for the Performing Arts. The Revue stars who have come forward have provided her with costumes, recordings, program booklets, and reviews. Part of the material that Parkerson is still tracking down is a fifteen-minute film of the Revue that was shot in 1960 in a Brooklyn night spot by an Italian TV station.

There are available sound tracks of the Revue and these, Parkerson says, are dazzling. The performers all sang their own material; lip sync never was a part of their show. Lynn Carter, who died last year, was one of the foremost female impersonators of his time; he did a great Dinah Washington and Pearl Bailey and he was white. Billy Day, of course, did Billie Holiday. Doodi Daniels was widely regarded as a gorgeous female. Storme strikes one as the most handsome and dashing male, sort of a cross between Clark Gable and Jeff Chandler.

Michelle Parkerson, filmmaker

Parkerson has overwhelming evidence of the popularity of these performers. They wowed audiences at the Apollo in Harlem and the Howard in D.C.. The Black press is filled with stories about them, and they were featured in the '50s and 60s in *Jet, Ebony, Sepia,* and *Hue.*

Because the Revue was such an integral and popular feature of Black entertainment, Parkerson sees it as all the more important to bring its history back to the Black community. Given the homophobia that is such an integral part of American society, this film will become a very attractive vehicle for allowing both the Black and white communities an opportunity to face their biases in a very compelling way. Parkerson feels confident that the film will be a seductive, subliminal way of accomplishing this.

There is a very compelling quality in Parkerson's work. She constantly brings audiences to the point of recognizing the uniqueness of the people she has put up on the screen, and that those people are individuals of singular courage and distinction. Perhaps it is the poet in her that makes the whole experience seem charismatic. Perhaps it is the charisma of the people or the filmmaker. But then she's Michelle Parkerson, an extraordinary talent.

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Receptionist wanted for psychiatrists' office. Hours: Sat 9-2. If interested, please call 262-9116. (49)

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Opportunity for aggressive, motivated doctor with FL license in busy chiropractic clinic in Ft Myers, Florida. Send resume to: Dr. J.A. Frey, 2774 E First Street, Ft Myers, FL 33901. (48)

CLASSIFIED AD FORM

•**DEADLINE:** Tuesday, noon.
All ads are prepaid.
No phone ads accepted.

NAME _____

STREET _____ APT. _____

CITY _____ STATE _____ ZIP _____

PHONE (____) _____

Use 1 unit for each letter, punctuation mark or space between words.
Print clearly. Ads will be returned if we can't read them.

Category:

Head Lines

Head Lines

Bold Headlines:	Business	____ x 2.00	=	____
	Non-Business	____ x 1.00	=	____
1st 4 Lines or part thereof:	Business	7.00	=	____
	Non-Business	5.00	=	____
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PAYMENT MUST ACCOMPANY ALL CLASSIFIEDS.
Return this form and payment to *GCN* Classifieds, 167 Tremont St., 5th Floor, Boston, MA 02111.

TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer
All Roommate and Housemate Ads that are Prepaid for Two Weeks We will run until you find a roommate.
Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted all day Mondays and Tuesdays till noon.

ROOMMATE WANTED

NO PLACE LIKE HOME
Active GPF seeks resp indep roomie for comfortable apt, your life is your own, I enjoy occ mutual meals and R &R time. 2 cats, T os park. $250/hted split utl. Keep trying. 923-1419. (49)

L 30+ seeks same to share spacious 6 room apt in J.P. Furnished except bedroom. Must be neat, responsible and non-smoker. No cats. Must like doge. Temp ok. Call 524-7774. (48)

ROOM FOR RENT
Large sunny room available now in our victorian home. Tree-lined street. 10 minute walk to Ashmont T. Share house with 3 LF's. No pets. $300/mo heat + util incl. Carol or Deborah at 288-3137. (48)

Cheap rent! Lesbian mom looking for live-in babysitter-very low rent in exchange for 10-15 hrs/week of help with childcare in JP. Call Julie 522-2626. (49)

LF couple seeks LF to share apt in Medford near Tufts & T. Washer dryer, d+d, w-w, yard. Resp, neat, nonsmoking adult. Have small dog. Sorry no more pets. $350 incl + 1 month sec. Avail July 1. 391-4110 After 6:30. (49)

NATICK HOME TO SHARE
Resp. LF wanted to share home w/LF couple +son. Convenient to T. No smokers. $350 includes all. 655-8331. Leave message. (49)

2 Lfs sks 3rd for beaut 3 br apt in Davis Sq, Som. Nr T. Large 1st flr apt with small br avail. Chem-free. 1 cat. 1 yr min pref. $200+. 628-4165. (49)

Prof LF 35 seeks same to share 2 br in 2 fam house. Safe area. No pets, cigs or slpbs please. Avail immed. $370 mo + util. Call 244-6725. (49)

SERENITY X 3
2 LFs, 30+ seek 3rd LF for roommate. 3 bdrm house near Tufts. $250 heat incl. Prefer 12 step Al-Anon program. Clean, mature, fin. secure, 26+. 596-0003 or 629-2882. (50)

2 JLF seek JF for independent, friendly, gt apt. Low rent. Nr Davis Sq. Kosher/veggie. Pls call 623-8603. (48)

AVAILABLE JULY 1
Near Tufts and Davis Sq. L woman seeks same to share 2 Bd apt, nice, sunny, good location. Independent, reliable, no smoking, please. $400 mo. 776-0960. (48)

LF, professional, 29 seeks roommate and apt in Salem. $300-50 incl. util. Have small dog. Seek quiet, relaxed living. Donna-423-7330 x 1223, days. (48)

2 LF seek LF for great JP apt. Wood floors, wd, yard. Resp. neat, non-smkr. No cats. Avail 9/1 or mid-summer. $253+. 522-2921 before 10:30. (48)

DORCHESTER POPE'S HILL
LF seeks 1 or 2 roommates for great 3 bedroom apt. Hardwood floors, lots of light, porch, fenced in yard. Pet negotiable. Rent $675 plus utilities. Split 2 or 3 ways. Available immed. Call 426-3302 eves or weekends. (48)

OUR APT IS A HOME
LF, SF + cat sk 1 more F for Inman Sq. apt. We are semi-coop, fun non-smokers. 1 more cat ok. $250+ chp util. 661-7295. morn or eve. (47)

WONDERFUL ROOM AVAIL. JP
Room avail in large J.P. apt close to health health food store, arbor. Orange and Green lines. Room avail June 15. Rent $210 includes heat-no other utilities. If you are 30+ LF who can tolerate living with 2 indep LF and one kitty. (No more pets, pls.) Please call after 10 pm, Cate or Barbara at 524-0754. Apt is sunny with back porch and + + + landld. (47)

2-LFs seek 3-4 more (28+) to fill our JP home. Semi-veg, siritual, fun, political coop. Couples ok. No more pets or cigs. Near T. $200-250 +. Nan 524-8028 eves or 262-3740 days. (48)

IN THE COUNTRY
Single L seeks same to share farmhouse with me & part-time daughter age 6. No smokers. $275 includes util. wood heat, yard, garden. Some barter possible. 50 mi west of Boston: commute to southern NH, 495, Lowell, Worcester, western MA. 386-7737. (47)

HOME TO SHARE
2 GM seek housemate for 2 bdrm furnished, clean, neat, coop house. Warm, friendly atmosphere. Sunny private yard. Seek responsible person with outgoing personality. References preferred. Convenient to T. Parking, animal lovers only. $250+. 628-8065. Call after 5 or leave message. (48)

ROOMEZE
Roommate Referral Service
Serving The Gay Community
3 Month Listing $15
NEW OWNER—CALL TODAY!
783-9004
(V14.4)

APARTMENTS

Everett-1st fl 4+ rms. Lg enc porch, yard, c.t. bath, eat in kitchen, lg walk in pantry, washer/dryer hook-up. Nice area. Handy to bus & T. $500/mo. Prefer couple. Rent negotiable if you're handy. 389-0874. Ask for Amy. (49)

APT FOR RENT-DORCHESTER
Renovated 6 rm, 2bdrm, hdwood fls, eat-in-kit, w/d hookup. Bk prch & yd. Owner occ. $575 mo. no util. Non-smoker pref'd. 282-3216. (48)

P-TOWN COTTAGE
Rte 6-A, lge 2-bdrm, shared privae beech, $400 per week. (617) 9847. (48)

Revere, "Breakers" new ocean front condo, 2br. 2B. incl. a/c, full appli kit, ww carp. Parkg, Indoor pool, sauna, balc, mins from Bost, "T", Logan. $167,500. Owner 358-7933 eves and wkends. (48)

P-TOWN WATERFRONT
ON BEACH in quiet West End, hear the waves and seagulls: newly renovated 1-bedroom apt w/garden, deck, laundry; sleeps up to 6. 1 week min. $650. Phone (617) 487-2771 or 262-7396. (V4.4)

SUMMER RENTAL
LAKESHORE PRIVACE— MAINE
Secluded seductive cabin-3 bedrooms, stone fireplace, loons at night. June -Sept. S Roberts. (212) 597-6646. (14.5)

NORTH TRURO
2 Bedroom house, fuly equipped in quiet location near beaches 8 miles from P-town. $625 week. (617) 487-0604. (48)

APARTMENT FOR RENT
2 BDRM, hdwd flrs, good cond, pts ok, priv pkg 2 cars, near T, LF owner occupied, $475 + util, 324-6822, Malden. (48)

Jones Hill Dorchester, choice of 2 effic apts, prk, view, trees, air, light, one sundeck, lesbian owned, $450 includes heat and all utils, 436-2583 or bkkpr at 442-6166 days. (49)

JAMAICA PLAIN
JP 2 BDRM. $550+. Near T, O-Line. New paint, hardwood floors, avail July 1. Call 524-7390. (48)

UNOBSTRUCTED CITY VIEW
For rent-huge apartment with unobstructed city view, 6 rooms, all new fully equiped kitchen, new tile bath, refinished hardwood floors, $1100/mo, no util. 566-5696 (48)

MOVERS

THE JIM CLARK MOVING COMPANY
Serving the Gay Community
with professionalism and respect
Very careful furniture movers.
Piano and hoisting specialists.
Any time of the day-any day of the year.
No overtime charges, 354-2184
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236-1848

POSITION WANTED

EXPERIENCED SEC'Y AVAILABLE
If your sec'y is going on vacation & you need competent temporary office assistance, I am available June-Sept. Many years of office work: medical, legal & other. I currently do the outside typesetting for GCN. Call Vicki, 522-5529; leave message. (50)

SERVICES

HOUSECLEANING
Thorough, experienced, reliable. Reasonable rates. References avail. Call between 7-10 pm. Dan 576-2368. (48)

CLEAN UP!
Weekly housecleaning. Experienced, reliable, thorough, Reasonable & available. References. Cal Brian today. (617) 899-0476. (48)

RECOVERY FROM ADDICTIONS
Coping with life affer we no longer abuse alcohol, drugs, food, etc., is a painful growth process. Therapy for addicts or their loved ones. Ms. Berni Zisserson, LICSW, 876-6995. Insurance accepted. (V14.3)

FREE MEN'S HAIRCUT
Evenings, M-F, also Sat. & Sun.
Call for appointment
Watertown, 926-5209
(V13.50)

INTERIOR PAINTING
Improve the aesthetic value of your living environment. High quality painting at reasonable rates. Exc. references. Courteous services. For a free estimate call 424-7136. Leave message. (48)

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GCN SPECIALS

WRITERS
Help *GCN* cover the culture beat all over the nation. Plays, movies, concerts, perfomances, we want the latest word on the newest creations from coast to coast. If you'ld like to join *GCN*'s team of volunteer reviewers, send a letter and writing sample to: GCN Features, 167 Tremont St., 5th Floor, Boston MA 02111. (c)

PHOTO FANATICS
We still need folks to sort through and file old photos. Have fun and help GCN at the same time. Call Loie, 426-4469. (c)

GCN VOLUNTEERS
Yes, you too can share in the power & glory & office drudgery! Correspondence, filling, phone calling, etc. Days preferable but some nights O.K. Call Loie at 426-4469. (c)

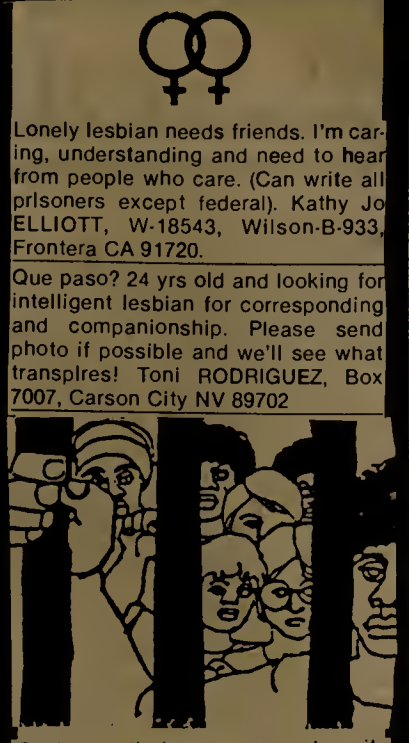
RACIAL CONTENT PROJECT
Gcn needs a researcher to look over the last six months of issues and figure the average percentage of Third World content. Call Loie, 426-4469. (C)

HELP!!! BOOKS!!!
Please consider sending or dropping by *GCN*(167 Tremont St., Boston, MA 02111; on the Common) your already read gay books (fiction or nonfiction). Prisoners really do get alot out of them and we'll be glad to send them in. Thanks. (We don't refuse donations for postage; but we'll be glad to get just books!). (c)

CRUISE THE CAMPUSES?
Volunteer needed to bring GCN to area colleges. If you would like to "bring us along" to one or more college, call Catherine at 426-4469. (C)

DICTIONARY, anyone?
The most requested book at the Prisoner's Project is the dictionary. (Prisoners, generally uneducated, need them to wade thru law books etc.) If you have a spare one (paperbacks especially), please send it to: GCN Prisoner Project, 167 Tremont St., Boston, MA 02111. Thanks! (c)

Circulation Department needs help updating the paper's mailing list. The volunteer position requires a commitment of a couple of hours per week, and a knowledge of or a desire to learn data input. If you're interested, call Marcos at 426-4469. Thanks. (C)



Lonely lesbian needs friends. I'm caring, understanding and need to hear from people who care. (Can write all prisoners except federal). Kathy Jo ELLIOTT, W-18543, Wilson-B-933, Frontera CA 91720.

Que paso? 24 yrs old and looking for intelligent lesbian for corresponding and companionship. Please send photo if possible and we'll see what transpires! Toni RODRIGUEZ, Box 7007, Carson City NV 89702

Could you find me someone to write to who will stick with me for a while and not just disappear after a few months (when they get out or get distracted)? It's very hard losing a pen friend. About me: I love all outdoor activities, nude sunbathing, making love in the woods while it's raining (that's my favorite). I hope you can help. John Van FOSSEN, 30994, Unit L, Drawer 1328, Los Lunas, NM 87031.

Gay and proud! Can be masculine or fem for the right person. Got a lot of love to give and need same in return. Send photo if possible. Duane JACKSON, 74980-Block 4-47 MSU, Tucker AR 72168.

33 yr old Mexican-American looking for penpals and ? I'm into bikes, camping, fishing, books and TV. I'm tired of getting religious tracts trying to tell me my way (gay) is wrong and theirs is right. Please write. Herbert DIAZ, C-86543, Box 1902-A, 5B-208, Tehachapi, CA 93561.

Please run my ad once more. I struck out and got no answers last time. It's a shame because I have a lot to share. Here goes: gay male, intellectual, hedonistic, voyeur, good body, sensuous lips. Photo available for TV/TS queens! Kenneth JOHNSON, 17322, Box 607, Carson City NV 89702.

Prisoner with typewriter will edit and type manuscripts or whatever for 75¢ a page plus one copy. Will type all work to your satisfaction BEFORE you pay. Send inquiries to James E. Lewis, 18727, Box 607, Carson City NV 89701.

Won't be out before 1989 and need a friend to talk to and visit me if possible. If anyone cares to write, please send a stamp cause my funds are low. Please care. Tarry DOBSON, Box 786, Troy, NC 27371. [PS: Troy, the address of Front Page (NC gay paper), is: Box 25642, Raleigh NC 27611

I'm Puerto Rican. Race does not bother me. I'm looking for an honest friendship. I'm in college. My hobbies are camping, disco, travel and I would like to meet TV/TSs and other gays. Hector REYES, 173-253, Box 45699, Lucasville OH 45699.

I'm in prison for the first time and am on lock up to "protect" myself. It's very lonely and I would really like some mail or books to help me through this period of anxiety. Please enclose SASE. Thank you. Jay DETAMORE, 185-719, Box 45699, Lucasville OH 45699.

Strong male seeking correspondence and possible relation with TV/TS and femm gays. For real person gets a for real person. Darryl HURT, 390595, Rt 2 Box 20, Midway TX 75852.

Hi! Call me 'Naomi'. I'm presently undergoing hormone treatment for breast and hips. I'm 40 and looking for someone to write and share ideas. Very broadminded. Hobbies: reading, music, and animals. Leroy VARNER, 83A 7333, Box 149, Attica NY 14011

I'm 37, college grad with BS in electronics, interested in corresponding. Robert SMITH, D-19346, Box 1902-B, Tehachapi CA 93561.

West Coast Scorpio, close to parole, looking for new friendships. Into computers, education, music of a wide variety. Looking for someone to share thoughts, opinions and a few lonely moments with. Terry HALL, 84950, 5-UR-4, Box 188, LaGrange KY 40032

I'm an artist and a "true to form Sagitarius': make love like the devil himself. Would love to hear from someone deep, serious and really sincere. Edward LEVENTURE, 083664, Box 158, Lowell FL 32663,

Subcribe Now!

Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).

GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and money for postage is available), and run free penpal ads. (There's sometimes a long waiting list because of limited space.) As we get more volunteers we'll be looking for other ways to make the connections between lesbians and gay men behind bars and those of us on the outside. If you can help with your time or a contribution of mainly gay paperbacks or of money), we are at 167 Tremont, Boston, MA 02111. THANKS!

HELP! DICTIONARIES!!!
One of the 'facts of life' folks is that prisoners are often without much 'education' (which is partly why they're where they are: hard to get jobs, hard to deal with the legal jargon). PLEASE send any old dictionaries (paperback or not), or $ to buy some used, to: GCN, 167 Tremont St, Boston MA 02111. THANKS!

Artists & Poets!
Some time this summer we'll do our 4th annual gay/lesbian prisoner poetry & drawings centerspread. Get out your pens (black for drawings, if possible; blue is ok) and pencils, and get to play!! We'll probably get more than we can print, so don't be mad if we can't fit all of them (please) (smile). THANX!!!

COPYING ANYONE?
The Prisoner Project can always use some help with copying (reading and sometimes legal material for prisoners). If you have "access" to some free copying now and then, please call Mike at GCN: 426-4469.

BOOKS! BOOKS!! BOOKS!!!
The Prisoner Project is all out of gay books to send inside. If you have any that you're finished with and can send them in or bring them by the office, they would be well appreciated. Thanks.

BISEXUAL? The Prisoner Project has got some requests to do something on bisexuality and prisoners. If you want to jot down a couple pages on your experience with the idea and the real thing, please do and send it to Mike. We'll see if we can put the pieces together and make an article out of it. Thanks!

WRITING PRISONERS?
Joint Venture, a gay and bisexual men's prisoner and outsider correspondence group, has published a booklet on the ins and outs of writing prisoners: info on what can and can't be sent, visits, hot letters, getting out support, scams and more. It's called "Dear Insider" and is available for $2 from Joint Venture, 26-8484, Chicago IL 60626. Write JV for more info on their gay/bisexual prisoner penpal club.

CALENDAR

June 21 to July 7

21 saturday

Cambridge — Black Men's Association old fashion house party. Info: 442-8238.

Cambridge - Gallagher for Congress rally on the Commons. 10:30AM. Rain date: 6/28. Info: 254-8601.

Salem — NSGLA **Trolley Mystery** Tour. Riley Plaza. 7PM. $6. Info: Steven, 744-9088.

Cambridge — Open Screening as part of the Arzner Film Festival. 5PM. Free. "Las Madres de Plaza de Mayo," 9:30PM. Carpenter Center, Harvard Univ.

22 sunday

Boston — Boston Intercollegiate Lesbian/Gay Alliance **picnic & cruise** to the Harbor Islands. Info: 437-7399.

Cambridge — Lesbian **potluck** for Cambridge Neighbors & friends. 6-8PM. Info: 876-4441.

23 monday

Boston — "AIDS — The Test that Isn't," a Mass. Dept. of Public Health forum. Boston Public Library, Copley Sq., conference rm. 5. 7:30PM. Free. Info: 522-3700x107.

Provincetown — *Womantide's* annual **Lesbian Whale Watch.** MacMillan Wharf. 2:30PM. Dress warmly. $15. Info: 487-3574.

Boston — New England **Theater Guild** 10th anniversary party. New Ehrlich Theater, 551 Tremont St. 8PM. $8. Info: 367-9348.

24 tuesday

Boston — LEGACY, drop-in social for **lesbian & gay elders** and their friends. Clarendon St. YWCA, 8th floor. Info: 725-3485.

Boston — "Say It Sister," monthly **radio magazine** hosted by Madge Kaplan & Tatiana Schreiber. WMBR 88.1 FM. 7-8PM.

Boston — Candidate **Endorsement Night** sponsored by Mass. Gay & Lesbian Political Aliance. Park Sq. Bldg., Arlington St. 7PM. Info: 262-1565.

26 thursday

Boston — *GCN's* production night. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston Tstops. *GCN:* 426-4469.

Boston — Gay Boston presents video **recap of Pride** '86. BNN-TV, Cable A3. 7PM.

Cambridge — Women's **Spirituality** Group, Ceres Grove. Women's Center, 46 Pleasant St., Central Sq. 7-9PM.

Dorchester — GALA Bridge with Scot & Bill. 7:30PM. Info: Scot, 282-9348 or Rudy, 282-5671.

Cambridge — Jefferson Park Writing Center international potluck and reading. Fitzgerald School, Ringe Ave. 6PM. All wecome. Info: 497-2011.

Springfield — Western Mass. **Parents & Friends** of Lesbians & Gays. YWCA, 137 Chestnut St. 7:30PM. Info: 732-0677.

27 friday

Boston — *GCN's* volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. *GCN:* 426-4469.

Boston — "AIDS Seminar — Mastery of Self-Expression," a three day workshop sponsored by Boston Actors Institue Center for Creativity. 731 Harrison Ave. Sliding scale fee, total scholarship available. Info: 267-5900.

Ellen Shub

The *Ten Percent Revue* opens in Provincetown on June 27.

Provincetown — ***Ten Percent Review,*** an original musical by Tom Wilson Weinberg. Gifford House Cabaret. 8PM. Through Sept. 1. Info: 487-0688.

28 saturday

Boston — Sex & **Love Addicts** Anonymous conference. Mass. Mental Health, 74 Fenwood Rd. 8:30AM-4:30PM. $5. Info: 625-7961.

Boston — Boston to Provincetown **Bike Ride** with Chiltern Mtn. Club. 126 miles. Info: Bob, 266-3812.

Boston — "God, Gays & the Bible" with Rev. **Troy Perry.** BNN Cable A3. 8PM.

Boston — "Sanctuary: The Spirit of Harriet Tubman," by **Kate Rushin** & the Underground Railway Theater. Cultural Center, Villa Victoria, 85 W. Newton St., South End. 7:30PM. $5-10. Info: 497-6136.

Boston — Rally to stop forced relocation of **Big Mountain** tribes. Boston Common across from the State House. Noon. Info: 424-1176 or 628-7241.

Cambridge — Lesbian Couples Discuss **Jealousy.** D.O.B., 1151 Mass. Ave. Old Cambridge Baptist Church. 8PM. $1. Info: 661-3633.

Framingham — Flower Show at "Garden in the Woods" with North of Boston Lesbians. Info: 460-9830 or 625-4298.

29 sunday

Boston — Metropolitan **Community Church,** a Christian church of the gay & lesbian community. Worship service. 7PM. 523-7664.

Boston — Rock Against Sexism **tea dance.** 1270 Club, 1270 Boylston St. 6-10PM. $2. Info: 739-6566.

Cambridge — Women's **softball** just-for-fun. Magazine Field, across from Memorial Drive Stop & Shop. $1. All women welcome. Info: 661-3633.

30 monday

Cambridge — Self-help group for women drug addicts. Women's Center, 46 Pleasant St., Central Sq. 7:30-9PM. Info: 354-8807.

Boston — Boston Lesbian and Gay **Political Alliance** meeting and party. Ideal Restaurant, 19-21 Huntington Ave. 7PM. All welcome.

Cambridge — Amalia and Jennifer to perform. Charlie's Tap, 280 Green St. 9PM. $3.

july 1 tuesday

Cambridge — Open discussion on **Lesbian Battering.** D.O.B., 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. $1. Info: 661-3633.

2 wednesday

Boston — Am Tikva greets delegates from the World Congress of **Gay and Lesbian Jewish Organizations.** City Hall, Piemonte Rm. 7-9PM. All welcome. Info: 782-8894.

Medford — "Beyond Therapy" written by Christopher Durang. Tufts Arena Theater. 8PM. $8, $6 seniors and students. Through July 12th. Info: 381-3493.

Cambridge — Lesbians **Choosing Children** Network. New members encouraged. Women's Center, 46 Pleasant St. 7:30PM. Info: 354-8807.

3 thursday

Cambridge — "Spirituality and **Psychic Phenomena,"** a discussion. D.O.B., 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. $1. Info: 661-3363.

4 friday

Brookline — Am Tikva Potluck and Shabbat Service with World Congress of Gay and Lesbian Jewish Organizations. Boston Self-Help Center, 18 Williston Rd. Wheelchair accessible. Info: 782-8894.

Boston — Bike Trip to Bristol, RI, to watch oldest and largest 4th parade. Info: Vincent, 636-2984.

Bar Harbor, ME — Acadian Holiday with the Chiltern Mtn. Club. 3 days of biking, hiking, volleyball and cookouts. Info: Michael, 522-9194.

Cambridge — Sixth national gathering of the **United Church Coalition** for Lesbian/Gay Concerns. First Church Congregational, 11 Garden St. Through Sunday. Info: 524-4288.

Manchester — Beach Day with North of Boston Lesbians. Info: 488-7182.

5 saturday

Boston — "Shabaton Workshops," with the World Congress of Gay/Lesbian Jewish Organizations. Mass. College of Art, 625 Huntington Ave. $10 includes lunch. Wheelchair accessible. Info: 782-8894.

Cambridge — United Church of Christ Coalition for Lesbian/Gay Concerns present **Susan Savell** in concert. First Church, 11 Garden St. 8:30PM. Info: 524-4288.

6 sunday

Boston — Tour of **Jewish Boston** with Am Tikva. Meet at Paul Revere Statue, Hanover St., North End. 1PM. $5. Info: 782-8894.

7 monday

Cambridge — Double-Edge Theater presents **"Gardzienice"** from Poland. Old Cambridge Baptist Church, 1151 Mass. Ave. 8:30PM. Through July 12. Info: 254-4228.

note this!

Elmo's Driving Lesson, *written and produced by Fred Gormley. Directed by John Lewis. Sponsored by Gay and Lesbian Playwrights at the Lesbian and Gay Community Services Center, New York City.*

Elmo's Driving Lesson is the title of the 720th (and final) episode of the long-running TV sit-com "Top Pop." Act I of Fred Gormley's play takes place before and during rehearsal; Act II shows us the catastrophic live broadcast, during which gay director Andrew Tarkett (Gormley) and "teenage" star Chip LaCoste (John Burke), along with bisexual actress Veronique Vronsky (Cynthia Tanski) take revenge on obnoxious, reactionary, patriarchal star Peter Shingles (Brian Muirhill), who has been blackmailing them all.

The first prerequisite of any backstage comedy or farce is some level of reality from which the outlandish complications can develop. In particular, comedy which depends upon things going wrong had better establish a solid sense of what it would be like if things went *right.* This *Elmo* conspicuously fails to do. I never believed in the premise of a time-warped '50's sit-com in 1986, nor in the crucial mechanics of rehearsal and performance. The funniest jokes all evening were two mock-ads for *People* magazine and *The National Enquirer,* which didn't depend upon plot or character to work. Elsewhere, it was essentially gag-writing: sometimes funny, sometimes just bitchy, but inadequate for a full-length play. There was also a rather mean undercurrent to the plot which I found depressing.

Performances were uneven; I thought that Don Barrington and Raphael Nash did credible work in supporting roles, and that Tanski was terrifically funny as the actress whose role as a Mamie Eisenhower-worshipping housewife is driving her crazy. Scenery and lighting were amateurish, direction poor. The stated goal of Gay and Lesbian Playwrights is "to enable lesbian and gay playwrights to develop and produce their works away from the pressures and prejudices of commercial theater." I hope that this, their first showcase production, is not typical of the kind of script and professional standards to which they aspire.

— Nicholas Deutsch

The Classic Voice/in Contemporary Gay Poetry

Formerly called *Gazette,* this anthology of gay and lesbian poetry invites poets to submit samples of their work for possible publication. All authors will be paid for work that is published.

The Classic Voice, c/o William Barber, 496 Hudson St. *#463,* New York, NY 10014.

Gay/Lesbian Softball

July 3-6 **Atlanta, GA**

The organizers of the 1986 Amory softball Classic are seeking men and women to participate in a schedule of sporting and social activities. Interested coaches, managers and team sponsors are asked to write or call for further information or to be added to the tournament mailing list.

Amory Classic 3, 336 5th Street, Suite 3, Atlanta, GA, 30308, Attn.: Greg Troia. Telephone number (404) 873-4332.

Lesbian Celebration of Aging

July 1-3, 1986 **Minnesota**

Lesbians over the age of 40 are cordially invited to exchange concerns, build networks and form friendships. Possible topics of discussion will be ageism, sex, menopause, death and dying, and coming out after fifty. A base fee of $14 will be charged in addition to sliding scale workshop fees. Scholarships are available.

Aging Celebration, 2529 South 18th Avenue, Minneapolis, MN 55404.

Calendar compiled by Miranda Kolbe

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